

TWO
TREATISES.

THE ONE,
OF REPENTANCE:

THE OTHER,
Of Christs Temptations:

Both penned,
By the late faithfull Minister of GODS
Word, DANIEL DYKE, *Bachelour*
in Divinitie.

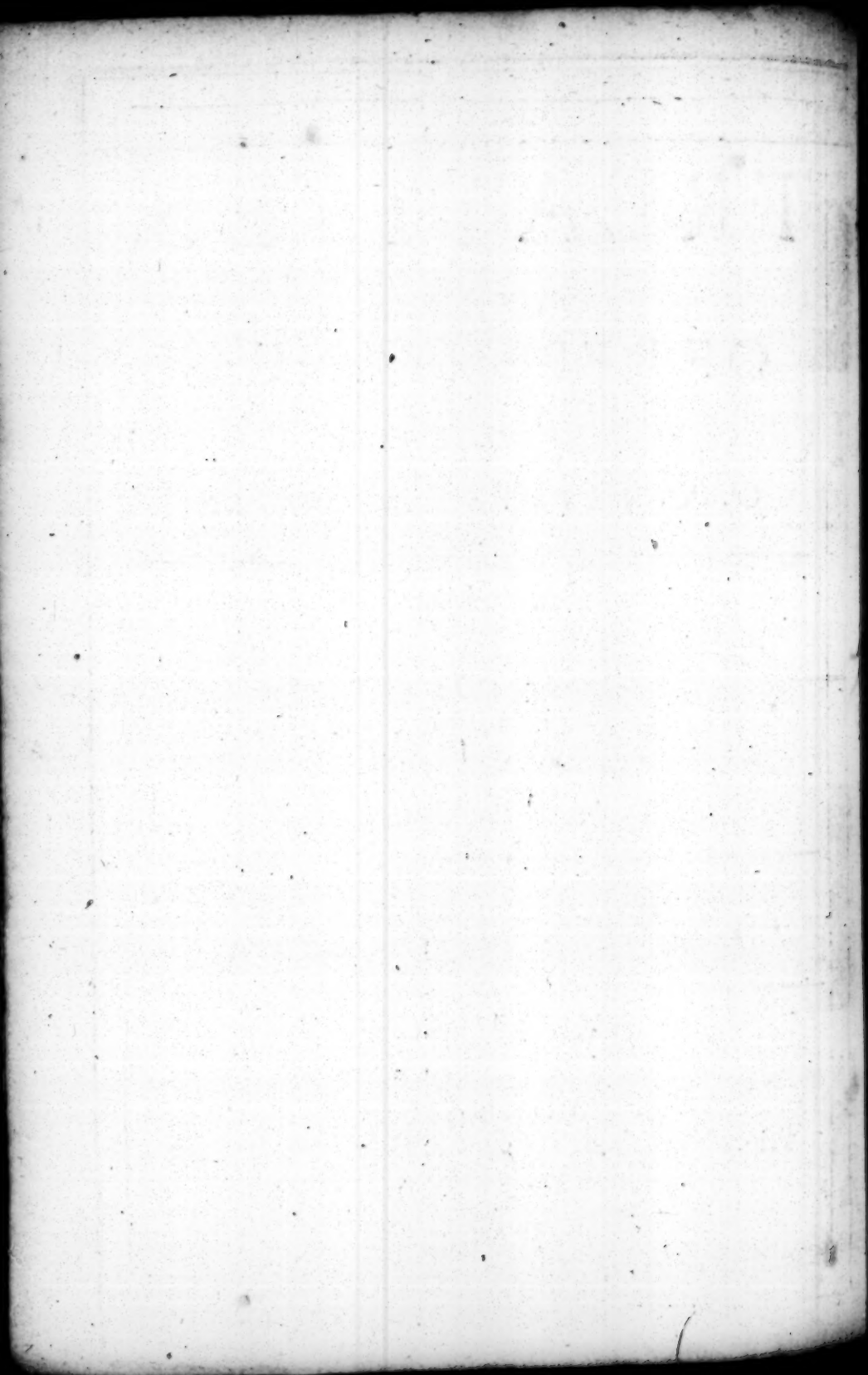
Published since his death by his BROTHER
I. D. Minister of GODS word.

MATH. 3. 2.
Repent, for the kingdome of GOD is at hand.

The third impressiō.

LONDON,
Printed by *Edward Griffin* for *Jacob Bloome*, and are
to be sold in Pauls Church-yard at the
signe of the Greyhound.

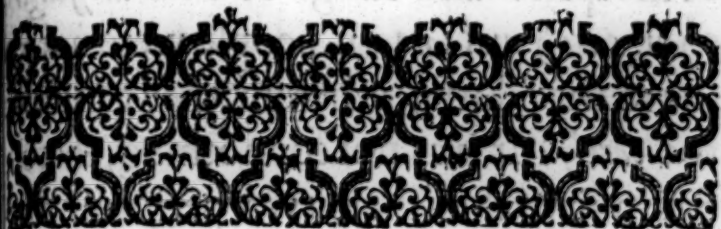
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TO THE RIGHT
HONORABLE AND
MOST VERTVOVS LADY
the LADY Harrington.

RIGHT HONOVABLE:



He Lord hath not left him-
selfe without many wit-
nesses to call vpon vs for
the same worke, for the
which this worke doth
call. An argument that

people are backward, and the duty necessa-
rie. If either the men were more forward, or
the duty lesse important, *Quorsum hac profu-*
sio? To what end were this waste? What
needed this waste of paper and inke; nay,
A 3 of

The Epistle Dedicatory.

of the spirits and lungs of Gods messengers, crying *earely and late* : if people were not too late in that dutie, wherein they cannot be too earely? It was not for nothing, that our Sauour yoakes these two petitions together; *Giue vs this day, &c. And forgine vs our trespasses.* Surely, me thinkes, he teaches vs, that so long as we haue need to say *Giue*, so long wee haue neede to say *forgine*, and that *daily repentance* is as necessary for the soule, as *daily sustenance* for the body. And yet such is the worlds folly, that while they make one to be of an absolute necessity, they shuffle off the other as a matter of indifferencie, at least conceit it not of that *present* necessitie which we vrge. Most deale with Repentance, as countrey people with Physitians, they loue not to haue to doe with them, till they feare they are gasping their last breath, and conceit as great an efficacy in these five words, *Lord haue mercy vpon me*, spoken with their last breath, for the translation of their soules into heauen, as the Papists do of their five words of consecration, for the transubstantiation of their Host. Nay, without question

The Epistle Dedicatory.

question many thinke of their Repentance before their death, as diuers ridiculously doe of making their wills; That if they make their wils in their health, it is an ominous presage of their death; That because many make not their wils but when they die, therefore they must needs shortly die if they make their wils: The like thinke many of Repenting in their life time, that because most make it a death bedde duty, therefore to doe this duty, will hasten them to their death. And so many fearing it in their life, are denied it at their death. But for the necessitie, the worth, the speede of the practise of this duty, I spare to speak ought. It is the summe of the following Treatise. A Treatise not of mine owne; but of his, whose labours neede not feare the light. Many and worthy indeed are the labours of others, that are extant vpon this argument; and indeed so many, that amongst such a multitude, I should scarce haue aduentured this small Treatise, if the generall gracious acceptance of his former workes; which I published, had not made way for it.

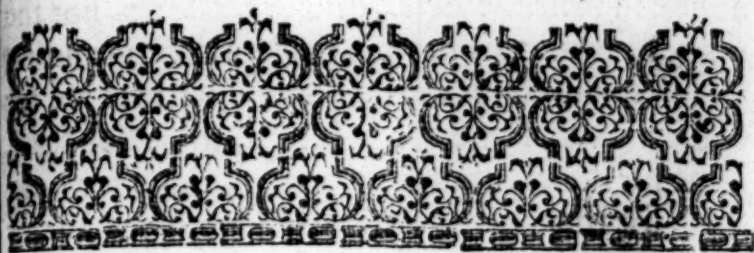
The Epistle Dedicatory.

it. The kinde welcome that it found at the hands of most, seemed to promise that these present labours should not be fruitles. Thereupon I tooke heart both to perfect and to publish this treatise. And being perfected, I haue made bold to commend it to your La. By your patronage the worke may receiue *grace from you*: and by your diligent perusall of it, you may receiue increase of *grace from it*. The Lord grace you with all spiritual blessings, till he bring you to *Glory*, the perfection of *Grace*.

Epping in Essex. April. 18.

Your Honours to be commanded,

I. B. DYKE.



A TREATISE OF REPENTANCE.

CHAP. I

What Repentance is.



Here is no one point in practi-
call Diuinitie, of greater conse-
quence then this of Repen-
tance. A naile that all the Ser-
mons both of Prophets and
Apostles, were continuallie
hammering. Christ himselſe
as he continually beat vpon it, ſo in this laſt farewel
aſcending into heauen; in ſpeciall manner he com-
mended the preaching, and preſſing thereof to his
Disciples, telling them, that it *was neceſſary, that Re-
pentance, and Remiſſion of ſinnes ſhould be preached in
his name among all nations.* In which words Repen-
tance hath a double commendation. 1. That it is
ioyned with remiſſion of ſinnes, and that ſo, that

Luk. 24. 37.

Math. 9.

none can feele the *sweet* of it, that feeles not the *sowre* of this. 2. That it is made a doctrine fitting all sorts and conditions. Some doctrines are for Gouvernours, some for Subiects, some for Rich, some for Poore, some for young, some for olde, some for the wicked, some for the godly, some for the Court, some for the Countrey; but Repentance being for sinners, *I came to call sinners to Repentance*, it is for vs all, none can exempt himselfe from the reach thereof, vnlesse withall hee can free himselfe from the touch of sinne. Therefore it must be preached *among all nations*.

Isa. 22.

Repentaunce then neuer beeing vnseasonable, surely not now; when God, what by our sinnes, what by his iudgements, *calleth vnto weeping and mourning, vnto baldnesse and girding with sackcloth. And yet behold ioy and gladnesse, slaying of oxen and sheep, Epicure-like eating of flesh, and drinking of wine.* It is high time therefore both for *Presse* and *Pulpit*, to ring lowde peales of this argument. Which though it be much in many mens mouthes, yet is it little in their reines, being more spoken of, then vnderstood, and yet better vnderstood then practised, better knowne then felt. Wherefore for our more happy direction in it, let vs first see what it is. Now I thinke it may not amisse thus be described.

Repentance is
a grace.

Repentance is a supernaturall grace of the sanctifying spirit, whereby a beleeuing sinner so humbleth himselfe for sinne, that hee turnes from it to the Lord.

1. I call it a *Grace*. Some thinke it onely an action. But that phrase, *Ezech. 12. 10. Of powring the spirit*

Spirit of grace, (meaning Repentance) *on the house of Iudah*, seemes to argue it to be a qualitie, or infused gift, so as faith and charitie are. So also that phrase of giuing Repentance, *Act. 5. 31. and 11. 18.* for if God giue it, we receiue it. Now wee cannot properly bee said to receiue an action which wee doe, but the power, gift, or grace whereby we doe it. That speech also *Math. 3. 8.* Bring forth fruites worthy Repentance, shewes that Repentance it selfe is not an outward action, as the Papists would make it, but an inward grace to bee expressed in outward actions.

2. I call it a *supernaturall grace*, not onely in regard of corrupt nature, for so euery grace is *supernaturall*, but also of innocent: for though *Adam* before the fall had loue, feare, temperance, &c. yet Faith and Repentance had he not; for hee needed them not.

Supernatural.

This shewes that Repentance is not a Legall, but an Euangelicall grace. For all legall graces were naturally in *Adam*. Repentance then belongs to the Gospell. 1. Because properly it is commaunded, as is also iustifying faith, in the Gospell. *Mark. 1. 14.* Christ preached the Gospell. One might thinke, what was that? The next verse tells vs; saying, *Repent and beleue the Gospell.* 2. It is promised in the Gospell, in the Couenant of grace, *Ezech. 36. 26.* I will take away the stony heart out of your body, and giue you an heart of flesh. Which that it is a promise of the Gospell, appeares plainly *vers. 22.* *I doe not this for your sakes, but for mine owne names sake.* And so *Jeremy, 32. 40.* *I will make an*

And therefore
Euangelicall.

Galat. 3. 2.

everlasting Couenant with them, that I will neuer turne away from them to do them good, but I will put my feare in their hearts, that they shall not depart from me. And this is further euident, because Repentance is sealed in the Sacraments of the Gospell. For Baptisme is called the Baptisme of Repentance, *Luk. 3. 3.* because it seals vp to vs Gods promise of repentance. 3. It is wrought in vs by the ministry of the Gospell, whilst it sets before our eyes Christ crucified, and so causes vs to lament, *Ezech. 12. 10.* Therefore Christ commaunded that Repentance should be preached *in his name*, who by his obedience hath merited it for vs as well as remission of finnes *Luke 24. 46 47.* and in this regard is said to be raised vp of his father, *to giue repentance to the house of Israel, Act. 5. 31.* As for the Law, it being the ministry of death. *2. Cor. 3.* how it can worke Repentance which is vnto life? *2 Cor. 7. 10. Acts 11. 18.* Repentance is required vnto the sense of mercy and forgiuenesse. The Law then knowing no forgiuenesse, neither knowes it any Repentance. When the Law is broken, it requires the suffering of the curse, and not any Repentance for the auoyding of the curse. It sends vs downe to the dungeon of damnation, and seales it vpon vs with an vnremouable stone, not giuing vs the least inckling of any recouery. Nay the Law setting out vnto vs that most rigorous and precise Iustice of God, and his infinite and implacable wrath against sinne, doth in a manner forbid all Repentance. Telling vs tis in vaine to seeke by our teares and lamentations any mercy at his hands, who is a consuming fire, a God

God of pure eyes, and cannot behold iniquitie. The Law then of it selfe leaues a man in vtter desperation, then which what can be more contrary to sauing Repentance? and is no otherwise a schoole master vnto Christ, then as the Minister of the Gospell makes vse of it contrary to it owne nature to driue vs vnto Christ, by shewing the sinner condemned in the Law, that it were not best for him to trust any longer to the Law, but to accept of the grace offered in the Gospell.

The Vse. 1. If Repentance be a part of the Gospell, then know we it is not so sowre and crabbed a thing as most thinke. Indeed the Law is pure vinegar: But the Gospell is refreshing and suppling oyle, euen the soueraigne balme of Gilead, and of this Gospell, the glad tidings of peace, is Repentance a part. Yea, it is one of the legacies of the new Testament. A rich measure purchased with the blood of Christ. *Luk. 24. 46, 47.* Sorrow indeed, is bitter and vnpleasant to our corrupt nature; yet many things are wholesome, that are not so toothsome. The sheepe of Christ know that to feed vpon this salt marsh, is the onely preseruatiue against the rot. Therefore, nothing is there they lesse repent themselues of, then this Repentance, nothing they reioyce more in, then this sorrow: and good reason. It is a peece of that blessed Gospell.

2. If the difficultie of Repentance discourage thee, remember that the commandements of the Gospell haue grace annexed; by reason the same things that are commanded in the Gospell are also

promised: and so this yoke is sweet and easie.

3. If the weaknesse of thy Repentance trouble thee, remember it is an Euangelicall grace: and how litle a mite will the Gospell accept? euen a penny for a pound. A desire to repent is Repentance here: and to greeue because we cannot be greeued, goes currant for godly sorrow.

Wrought by
the Spirit,
euen

3. In the description I adde further, that it is a grace of the spirit, to shew that the Spirit is the author thereof, as appeareth, *Ezech. 12. 10. I will powre the spirit of grace vpon the house of Iudah, and then they shall lament.* Before we can powre out one teare into Gods bottle, God must powre the water of his spirit, vpon the dry and heathy ground of our hearts, *Rom. 8. 26.* We cannot breath out so much as a sigh, but the Spirit must first breath it in. We cannot *inspirare*, vnlesse God do first *inspirare*. That we may truely say here with *Dauid*, in euery repenting sigh, sob, teare, *Of thine owne, Lord haue we giuen thee.* We powre out, because thou hast first powred in. *Peter* weeps, but first *Christ* looked on him. The waters flow, but then especially when the winde blowes, *Psal. 147. 18.* Oh to how low an ebbe, will the waters of repenting teares come, if this blessed winde of the Spirit blow not? It is the fire of the Spirit in our hearts (like as in a Still) that sendeth vp those deawes of repenting teares into our heads, that droppe forth of our eyes.

Use.

Let no man thinke Repentance in his owne power, and so that he may repent when he will. Can any man melt a stone? or turne it into flesh? By
repen-

repentance we breake the strong snares of Satan, wherein we are hampered. And what power shall inable vs to doe that, but that which is stronger, then Satan, euen the power of the spirit? *Man is like a wild Asses colts, Iob 11. 12.* will he euer be tame of himselfe? no, it is the spirit that must tame and humble him, by conuincing his conscience of sin. *Iohn 16. 8.* Man is like a lilly lost wandring sheep. Will he euer be able to get into the high way of himselfe? No he must heare the voice of his sheepherd crying behinde him, *This is the way walke in it, Isa. 30. 21.* Else he will wander in the wrong way irreturneably. Therefore while that voice soundeth in our hearts, while we are called vpon by it *to day, harden we not our hearts.* While the Spirit stirres in thy heart, as once the Angell in the poole *Iohn 5.* take the opportunitie. The Spirit who is the worker of repentance is not at thy becke. Thou canst not set him on worke when thou wouldest, suffer him then to worke, when he would. If we could humble our selues, we should neuer be humble: for euen this power of humbling our selues would make vs proud. God therefore hath reserved it to himselfe, and his owne Spirit, that so we might be humble indeed; yeelding our selues to be wrought vpon by him when he commeth, yea and in humilitie attending vpon him, and waiting for his comming in the exercises of the Word and Prayer, as they *Acts 1. 4. 14.* But how many may be charged, as they *Acts 7. 51.* *Yee stiffe-necked, and of uncircumcised hearts and eares, yee haue alwayes resisted the Holy Ghost.* And therefore are ye so hard

The sanctifying Spirit.

In order of nature it is after faith.

hearted, and stiffe-necked, because you haue resisted the Holy Ghost, when he would haue bowed your necks, and softned your heart.

4. It is said to be a grace of the *sanctifying* Spirit, to distinguish it from the legall repentance that is sometime in the reprobate, hauing receiued the spirit of bondage vnto feare: for this repentance is a fruit of an effectuall calling, *Jerem. 31. 19.* After I was conuerted, I repented: and so is peculiar to the regenerate. And hereby also is it differenced from that blush, and neere resemblance of Repentance which is in such Reprobates, as haue receiued the inlightning spirit.

5. It followeth in the description; *whereby the beleeuing sinner.* I make the subiect of Repentance to be a sinner: for so doth Christ, *Matth. 9.* shewing that such as are perfect neede Repentance no more then whole men do physick. But withall I call this sinner, a beleeuing sinner, to shew that Faith must goe before Repentance, as the ground and root thereof. In time Faith and Repentance are both together, but in the order of nature, faith is first.

Reasons. 1. Repentance and greefe for displeasing God by sinne, necessarily argue the loue of God: for a man would neuer greeue, but rather reioyce at the offence of him whom he hates. When Christ wept for *Lazarus*, the Iewes said, *Loe how he loued him, Ioh. 11.* and Christ imputes the repenting teares of that sinnefull woman, *Luk. 7.* to loue; *Much is forgiven her, for she loued much.* And whereas *Acts 20. 21.* Paul makes Faith and Repentance the

summe.

summe of the Gospell, the same Apostle *2 Tim. 1. 13.* makes faith and loue the summe of it: which shewes plainly that Repentance comes from loue, and so consequently from faith, because *faith works by loue, Galat. 5. 6.* and it is impossible wee should euer loue God, till by faith we know our selues loued of God. 2. Repentance being vnto life, must needs be drawne out of Christ, the fountaine of all spirituall life, and quickning grace. So that a man must first receiue Christ, before he can receiue Repentance, or any grace from Christ. Now faith is that which receiues Christ, *Iob. 1. 12.* 3. Repentance being the softning of our hearts, and the changing of our natures, how shall our stony hearts be molten, but in Christs blood? and what can bathe them in that blood, but faith? And how shall such wilde oliue branches as we be changed, but by being ingrafted into Christ as into the naturall Oliue? And what can ingraft vs into him, but faith? 4. It is impossible that a man apprehending nothing in God but rigour and seueritie, should euer relent toward him, or come in and submit himselfe. No, *there is mercy with thee O Lord that thou mightest be feared, Psal. 130.* This is it that brings in the sinner creeping and crouching before God; as the *Syrians to Ahab*, because they had heard *the Kings of Israel were mercifull.* Christs gracious aspect cast on *Peter* drew forth the teares. Gods gracious reuealing of himselfe not to the eare onely, but eye also of *Iob*, made him abhorre himselfe, and repent, *Iob 42. 6.* Hence the exhortations to Repentance, are founded commonly vpon the mercy of

1 Kin. 10. 31.

of God in the Gospell, as *Ierem. 3. 14.* *O yee disobedient children returne, for I am your Lord.* So *Matth. 3.* *Repent for the kingdome of heauen is at hand,* in which Christ is ready to dispense mercy and forgiuenesse to the repenting sinner: so *Ose 6. 1.* *Ioel 2. 13.* *Rom. 12. 1.* *2 Cor. 7. 1.* There must be faith then to apprehend at least some hope & possibility of mercy, or else the sinner will harden his heart, and enrage his affections, and grow furiously desperate against the Lord. 5. As the legall Repentance cannot be without Faith, beleeuing the threats of the Law, so neither by like proportion can the Euangelicall Repentance be without faith in the promises of the Gospell going before.

Ob. Mar. 1. 15. Repent, and beleue. Repentance is set first: and so *Acts 20. 21.*

Ans. 1. The order of placing things in Scripture is not alwayes according to the order of nature. But sometimes one thing is set first, which in order of nature is last, as the effect before the cause, and then the cause comes after, to shew how we should obaine the effect. As faith is set after a good conscience and pure heart, *1 Tim. 1. 5.* when yet it is faith that purifieth the heart, *Acts 15.* So here: first repent, and then, that yee may repent, beleue.

2. Things in Scripture are often propounded, according to the order of our sense and feeling. Now though faith in order of nature be first, and the act of Faith, before the act of Repentance, yet it is not so liuely and strong, and so, not so sensible to vs till after Repentance: for the promises are made

made onely to repenting finners.

Ob. Mat. 21. 32. Ye repented not that yee might beleeue.

Ans. Sometimes the name of Repentance is giuen to the first preparatory beginnings and introductions thereof. Now the preparations to Repentance, are those legall fits of feare and terrour which are both in nature and time too, before Faith.

The Vse. 1. Against the Popish Repentance, which is made to goe before mercy and forgiveness, as a meritorious procurer thereof. But as we haue seene, Repentance is caused by the taste of Gods mercy by faith. Therefore the Baptist exhorteth to Repentance, not that the Kingdome of Heauen may come, as earned out by the sweat of penance, but because the Kingdome of Heauen is come. Againe, there cannot possibly bee any true repentance in Popery: because repentance springeth from the particular apprehension of Gods mercy by faith, which Popery cannot endure.

2. Against the Libertines abusing Gods mercy, and easinesse to forgive, vnto wantonnesse. As the grace that Kings vse to shew against Parliaments, makes many theeuers. But indeede they are beasts, and no men that sin because of Gods mercy; and it is an argument that they neuer by Faith tasted of Gods mercy in the pardon of their owne finnes. For they that feeke much forgiveness, loue much, *Luk. 7.* If a man should tell a condemned Traytor, that his Soueraigne would forgive all his
trea-

treasons, and restore him to all his former dignities, would not such mercy make his heart euen to melt, and knit him faster in loue, and dutie then euer?

3. Here is comfort to all true Repentants that mourne for their sinnes, and purpose a new course. This repentance of theirs is an euident argument of their faith, that hath tasted of the sweetnesse of Gods mercy, or else their hearts would neuer thus yeeld, nor relent toward God.

6. It is further added, *so humbleth himselfe for his sinne, that he turnes from it to the Lord.* In which words I set downe the two maine, and essentiall parts of Repentance, namely, *Contrition*, or, *Humiliation*, and *Conuersion*, or *Reformation*.

That both these are required to repentance may appeare,

1. By the very names which Repentance hath both in Hebrew, Greeke and Latine. In Hebrew it is called both *Nacham* and *Teshubba*, the former signifies *erking*, the latter *turning*. Answerable in the Greeke, *Metameleia* signifies, *after-greefe*, or anxiety of minde after the doing of somewhat; *Metanoia*, *after-wit*, or *after-wisdome*, when seeing our errorr or slip wee are better aduised, and change our minde. So *Penitentia*, as the word imports the paine of greefe, and *Resipiscentia* the mindes recouering of wisdome, or becomming wiser after our folly. This harmony of languages as touching the names of Repentance shewes plainly, there must bee in it these two things, greefe for that which is done amisse, and a change

It consisteth
of two parts.

נחם
תשובה

Μεταμέλεια.

Μετανοια.

of our minde from that it was before.

2. By the phrases and manner of speech which the Scripture vseth touching Repentance. Sometimes repenting *for*, or *of*, as *uncleannesse*. 2. Cor. 12. 21. for idolatry, *Rencl.* 9. 20. which cannot otherwise be vnderstood then of griefe for the committing of such sinnes. But sometimes wee meete with Repentance *from*. Repent *from* thy wickednesse. *Act.* 8. 22. And Repentance from dead workes. *Heb.* 6. 1. which cannot in any congruitie of speech note griefe, but onely a change, or departure from sinne.

amē agnosc.

3. By the description of it in this sort in the Scripture, when it calls men to repentance; as *Joel* 2. 11. *Turne to the Lord with weeping. Rend your hearts, and turne to the Lord.* That is in one word, Repent. So *James* 4. after that *vers.* 8. hee had said, *Draw neere to God*, which is the generall, or whole of Repentance, afterward explaining it in the particulars, he addeth first, *Clenſe your hearts, and purge your hands.* There is Renouation, or Reformation: and then, *vers.* 9. 10. *Suffer affliction*, that is, bee touched with smarting griefe for your sinnes, as if you were in some grievous outward affliction, *Let your laughter bee turned into weeping, humble your selues under the mightie hand of God.* There is the other part, Contrition, or Humiliation. And 2. *Chr.* 7. 14. God promising mercy to his people, vpon condition of their repentance, hee thus describes their repentance. If they shall *humble themselves and turne from their euill waies*, making repentance to stand in these two points, in humbling themselves *for*,

for, and turning themselves from their sinnes.

Ob. 2 Cor. 7. 13. *Godly sorrow worketh Repentance.* Heere sorrow is distinguished from repentance, as the cause from the effect.

Ans. Repentance, as may appeare by that already spoken, sometimes signifies onely one part of repentance; sometimes onely the change and alteration of minde; sometimes onely the touch of the affections. An example of the former is the place objected: as also, *Ier.* 18. *If they repent, it shall repent me of the euill I had thought*, that is, I will alter my minde, and repeale my threatnings. And *Act.* 11. 18. where the Jewes hauing heard *Peter* relate the descents of the holy Ghost vnto the Gentiles in hearing his Sermon, conclude thereon; *Then hath God also to the Gentiles granted Repentance to life.* There was no mention made of any sorrow, or humiliation, but onely of the wonderfull descent of the holy Ghost, causing them to speake strange tongues, & to magnifie the name of God. Which strange change of their mindes by the holy Ghost it seemeth they call repentance. But there are examples of the latter also, where repentance onely signifies sorrow, and displeasure with our selues, as *Gen.* 6. *It repenteth me I made man*, *Luk.* 17. *It repenteth me*; the speech of a trespasser crying him mercy whom he hath offended. And *Acts* 26. 20. *That they should repent, and turne to God.* Where Repentance being so plainly distinguished from Conuersion, must needs be restrained to the signification of sorrow and humiliation. But as from this place we may not gather that Repentance is not a turning

turning to the Lord, no more may wee from that other, 2. *Cor.* 7. that it is not a godly sorrow.

Ob. One part is not a cause of his fellow-part. But sorrow is a cause of the change of minde, 2. *Cor.* 7. 10. Therefore sorrow and change of minde are not fellow-parts of Repentance.

Ans. One part may bee a cause of his fellow-part. As sanctification of the soule is the cause of the sanctification of the body. And yet both are parts of sanctification.

Ob. Contrition seemes to be a part of the change and alteration. For what greater change then for a hard heart to turne soft, and a stony to become fleshie. And this is contrition or humiliation. Therefore Humiliation and Alteration are not well distinguished.

Ans. The Apostle plainly distinguisheth them, when he saith, *Godly sorrow causeth Repentance*, that is the change of minde. For though godly sorrow bee a part and peece of that passive change which is wrought in vs at the first instant of our calling by God, yet it is a cause of the active change, whereby wee change and alter the purpose and resolution of our hearts before set on sinne, and now turne them to the Lord. For were it not that we felt the bitterness of our sinnes, and were truly touched in conscience for them, wee would neuer in good sadnesse forsake, and abrenounce them.

Howsoever then some late Diuines take the word Repentance more restrainedly, some onely for a godly sorrow, others onely for a turning from sinne

sinne to the Lord, yet the truth is, that Repentance accordingly as it is described in the Scripture, is the connexion of them both.

Vse. Heere then is the triall of our Repentance. If humiliation and Reformation both meere together, then is our Repentance accomplished. But either of these single make but a halfe, and a halting repentance. An *unreformed* sorrow, is but *deformed*. And a *sorrowlesse* reformation, is but a very *sorry* one. Humiliation without reformation, is a foundation without a building. And reformation without humiliation, is a building without a foundation. To lay a foundation, and not to build on it, is to no purpose, but to expose our selues to laughter. *Luk. 14. This man began, but could not finish.* To build without a foundation is to play the foolish builder, *Luk. 6. 48.* for that building will soone fall, and all our labour will be lost. Heere then is discovered a double errour in repentance.

I. Of such hypocrites as make much adoe, and seeme to lay their sins much to hart, & yet still continue in them, bathing and cherishing, not drowning & choaking them in their tears. Such a one was *Ahab*; who crept & crouched, & put on sackcloath, being threatned for his cruelty against *Naboth*. But without any true reformation, for presently after hee fell to as bad crueltie against the holy Prophet *Micaiah*. *Indas* was grieved for murtherring Christ; yet no change ensued: hee fell to murtherring of himselfe. The Israelites being threatned by God, when as they meditated a returne into *Egypt*, wept and howled. And yet at the same time being

ing commanded not to goe the next way to *Ca-*
~~naan~~, but to fetch a compasse about, they disobeyed.
 But these men sorrow not aright, because they sor-
 row not as the *Corinthians* did vnto a *transmenta-*
tion, vnto a change of their thoughts and purposes
 from euill to good. It is not possible a man should
 truly greeue, and bee displeased for his sinnes,
 and yet continue in them without a change. For
 as one very well sayes, *vnlesse sinne be made a wanton*
it will not stay. It likes no grimme entertainment.
 The sad countenance, the weeping eyes, the frow-
 ning forehead, dash it quite out of countenance. It
 is not able to stand before them. The teares of true
 Repentance haue a purging and a raising vertue:
 and therfore the Prophet exhorting to Repentance,
 sayes, *Wash yee, make yee cleane*. These teares there-
 fore are washing and cleansing teares: where they
 fall they make cleane worke, scowring away the
 filthinesse of our sinnes. The abundance of natu-
 rall raine, makes the waies foule that before were
 faire. But contrarily the more abundantly this
 raine falleth, the cleaner and fairer are the wayes
 of our hearts, and fitter for the feete of the Lord to
 walke in. For this is that same *preparing of the way*
of the Lord, which the *Baptist* requires. Worldly
 sorrow workes a change in the body: it brings
 gray haire on the head, and furrowes and wrin-
 kles in the face. It turnes youth into old age, and
 strength into weaknesse, and so causeth death. But
 the change of godly sorrow is quite contrary: It
 turnes olde age into youth, and a weaknesse and
 sicknesse, into health and strength. No distillations

Esay 1.16.

Math. 3.

of waters heale our bodily diseases so, as this water doth our spirituall. This salt brine takes away all our raw humors, and makes vs sauorie meate for the Lord. This raine dissolues the clouds of our iniquities, and ô what a pure cleerenesse is there in the heauen of our hearts? And therefore iustly may we suspect their repentance, whose sorrow brings not with it this happy change.

2. So also may we theirs, whose change and alteration proceedes not from godly sorrow, and touch of conscience for sinne. Let it not suffice vs that in many things we haue conformed our wayes. For so did *Herod, Indas*, and many other temporary beleeuers. But alas this reformation was not grounded vpon true humiliation, and so at length it came to nought, as an vnfounded building. And therefore by humiliation first digge we deepe in our hearts, and cast out the rotten and vnfound ground, and so build we. Excellent is the counsell of Christ to luke-warme *Laodicea*, *Be zealous*, that is, reforme the fault of thy luke-warmnesse, but withall he addes, and *Repent*, namely, of thy luke-warmnesse; let the reformation of thy fault be grounded on sound sorrow for it. So may I say to the couetous, be liberall, and repent; to the vn-cleane, be chaste, and repent; to the neglecter of Gods worship, frequent the Church and exercises of Religion, and repent. Many Professors haue made a goodly flourish, and of couetous haue turned liberall, and of prophane deuout, and who so forward as they? But when they turned religious they did not heartily repent, and repine at their former

former prophanenesse, grieuing and grudging at the seruice which formerly they did Satan. They sowed not the seede of their obedience in teares, nay with the stony ground they began in ioy, and therefore end in sorrow. Before haruest comes all is withered, and they become vnfruitfull. They began not in humilitie, and therefore end not in glory. Nay they began in pride, and therefore end in shame. They began in impenitencie, and therefore end in despaire. And thus haue we opened the definition of Repentance.

CHAP. II.

In what order Humiliation is wrought.

Repentance then consisting of those two parts, Humiliation and Reformation, let vs speake of them both seuerally. And first of Humiliation, where consider first the grace it selfe: And secondly the contraries to it.

In the grace it selfe, foure things are to be considered. 1. The Nature. 2. The Measure. 3. The Use and Excellency. 4. The Practise.

1. For the nature, two points are to be considered.

1. In what order it is wrought.

2. What are the the qualities and properties of it being wrought.

For the former; it is thus to be considered.

C 2

1. The

1. The nature
of Humilia-
tion in two
things.

1. The order
of it.

1. The Spirit by the shrill trumpet of the Law, arowseth the sinners drowlie conscience, setteth his sinnes in order before him, and presenteth him with that fearefull spectacle of eternall death and condemnation. And that so, that the poore sinner selfe-convict, and selfe-condemned holding vp his guilty hands before Gods Tribunall, and receiuing the sentence of death, doth not onely see Hell with a wide and gaping mouth ready to deuoure him, but euen in a manner feelerh himselfe in Hell already; the terrors of God fighting against him, and the inuenomed arrowes of the Almighty sticking in his ribbes; so that in this perplexitie, being brought downe to the very gate of hell, and feeling the very flashings of hell fire in his conscience, he cries out, *Miserable man that I am, who shall deliuer me? Who shall descend into this deepe, to helpe me out of the myre, wherein I sticke so fast?*

Rom. 7.

A man in this case is like a rocke, which with some mighty shaking is made to tremble, but yet still retaines his hardnesse; or as an yron vessell which with some violent strokes is broken into peeces, but these peeces remaine whole and hard, and are not yet molten by the fire. Now vnto humiliation there is required not onely a broken, but also a contrite spirit. And Contrition is when all is stamped to very dust, and grownd (as it were) to powder, so that there is a through dissolution of that which was before firmly hardened and compacted together. But the Law of it selfe cannot dissolve and soften the hard heart of man: Therefore the sinner though neuer so violently shaken and
battered

battered with the thunderbolts of the Law, is not as yet truly humbled, but onely prepared for, and in the way vnto humiliation. As when a thing is torne and broken, though into great and solide lumps, it is neerer to dissolution, then when it was whole and entire.

2. Therefore the spirit by the hammer of the Law hauing broken vs, doth in the next place by the fire of the Gospell melt vs. For the word of God, *Ierem. 23. 9. is both a hammer* breaking the rockes, and a *fire*. A hammer in the Law: A fire in the Gospell, which with the heate of Gods loue in Christ, doth melt, mollifie, and dissolue our hearts into the tears of godly sorrow. For after that in the Law, wee haue seene our miserable and desperate estate in our selues, we should presently raue, and rage against the Lord, did hee not in this our extremitie, giue vs some hope and inckling of mercy; presenting vnto our eye the infinite merits of Christ, the indefinite promises of the Gospell, calling all without exception to the fruition of those merits, excluding none but such as exclude themselves, and despise the grace that is offered them. But when once mercy is tendered to vs that stand condemned in the Law, and that onely vpon condition of our humble & submissiue imbracing of it, Oh then the working of our bowels! the stirring of our affections! the melting and relenting of our repenting hearts! reasoning thus with themselves; And is it so indeed? hath the Lord giuen his owne Son to the death to saue sinners? and doth he offer vs the benefit thereof, who haue beene such desperate

rate Rebels against him stand cast, and condemned euen in the sentence of our own consciences? What marble breast, what oaken hart is there whom such kindnes would not affect? How can we chuse, but out of loue and affection towards so sweete and gracious a God, grieue, that euer we haue so grieued him?

And now hath contrition it perfect worke in vs, when the blood of the Lambe hath melted the Adamant, and the Sunne-shine of Gods loue in Christ hath thawne the ice of our hearts. For before it was the feare of hell, and so indeed selfe-loue, and in a manner pride that humbled vs, because wee would not be miserable. But now it is the loue of God that humbleth vs, because of the wrong wee haue done him, who hath done vs so much good. Before it was the hatred onely of punishment that made vs to grieue, but now it is the hatred of sin (that brings the punishment) and that specially, because displeasing to the Lord our good God, that causes all the trouble.

And thus we see in what order, and by what degrees contrition is wrought.

But here certaine questions may be moued.

Quest. 1. Whether the sole threatnings and curses of the Law, are not of themselues auailable vnto true contrition? forasmuch as *Iosabab* heart melted in godly sorrow, vpon the hearing of the threatnings.

Ans. Those threatnings were not merely Legall, but such as were qualified with some tincture of mercy in the Gospell. Afflictions soften

our heart, but how? no otherwise then as wee apprehend Gods mercy in them: So did *Iosiah* apprehend mercy in those threatnings, and that they proceeded from Gods loue, and so accounted them as the wounds of a friend, and thence came the melting of his heart. *Dauid* relented euen at *She-mies* bitter reuiling, but it was through the sense of Gods sweet mercy in them.

Quest. 2. Whether God keepe the order spoken of constantly in humbling his children, so that none can truely bee grieued for sinne, till they haue beene cast downe with legall terrors?

Answ. 1. Many may haue the first degree of humiliation by the Law, which neuer come to the second by the Gospell. As *Iudas*, *Caine*, and other Reprobates vtterly ouerwhelmed with the terrors of the Law, as children sometimes in the trauell are killed with the paines thereof, before they can bee borne. But as there can bee no birth without the paines of the trauell going before, so neither no true repentance, without some terrours of the Law, and straights of conscience. None can haue the second degree without the first.

The Reason is plaine. None can haue Repentance, but such as Christ calls to Repentance. Now he calls onely *sinners to Repentance*, *Math. 9. 13.* euen sinners heauy laden with the sense of Gods wrath against sin, *Math. 11. 29.* He comes onely to *saue the lost sheepe*, that is, such sheepe as feeble themselves lost in themselves, and know not how to find the way to the folde, *Rom. 8. 15.* *Yee haue not againe receiued the spirit of bondage vnto feare*; which shewes that

that once they did receiue it, namely, in the very first preparation vnto conuersion, that then the spirit of God in the Law did so beare witness vnto them of their bondage and miserable slavery, that it made them to tremble. Now, there vnder the person of the Romanes the Apostle speake to all beleeuers, and shewes that it is euery Christians common case.

2. Yet all are not handled alike. Though none wholly scape, yet some haue gentler fits then others, and some are but sprinkled in this bapisme, wherein others are euen doused ouer head and eares, and some doe but sippe of that cuppe, whereof others drinke to the very dregges. It is with the trauell of a sinner in his Repentance, as with a womans in child-birth. None trauels heere without paine, yet some are like those Hebrew women, *Exod. 1.* and haue a farre quicker dispatch then many others. Those conuerts, *Acts 2.* in their Repentance had some grudgings and prickles of conscience, but yet they had none of *Iobs* nor *Dauids* fits, which held them many dayes together. For the same *Peter* that wounded, presently healed them, and being filled with the ioy of the holy Ghost, they comfortably conuersed with the Christians. *Matthew*, as it is thought at his first conuersion, entertained Christ with a feast, and so did *Lydia* the Apostles, which they could not haue done, if they had beene in any extremities of the agonies of conscience. God applies himselfe heere to the seuerall natures, conditions, and dispositions of his children.

1. Some haue beene more hainous sinners, and of longer standing then the rest. Now the more festred and dangerous the wound is, the sharper must be the cure. Some sores will as easily bee let out with the pricking of a pinne, as others with the Surgeons launching. The more viscous and gluttonous the humour is, the stronger must the purge bee. The greater the burthen is; the greater will bee the paine of the backe. Hence it was that *Paul* being a more hainous offender then the rest of the Apostles, as being a malicious persecutor, whereas they had beene honest and sober fishermen, hence it was I say, that hee tasted deeper of this cup then they, as we see *Acts 9.* insomuch that hee sayes the Law slew him. *Rom. 7.* Hence also it is that such, who in their tender yeeres, by meanes of religious nurture, haue beene seasoned with the grace of GOD, dropping by little and little into them, before any grosser defilement of actuall transgression, doe not behold that grim and seuer countenance of the Law, which those commonly see who stand *idle to the twelfth houre.*

2. God meanes to imploy some in more worthy seruices. For the which hee sees it fit to prepare them by the deepest humiliation. For the higher and greater the building is, the deeper must the foundation be laid in the earth.

3. Some are of greater places and parts then others, some naturally of a more crabbed and crooked disposition, some more stout, bold, hardy then others. Now the hard knotty wood must haue a hard wedge. An angry word or looke workes
more

more vpon a softly, then an hundred blowes would vpon a crosse and sturdy spirit. Both these reasons hold also in *S. Paul* that Prince of the Apostles, ordained of God to bee a worthier instrument then the rest, being a man of great parts and singular learning, and withall, as it should seeme by the story, of a fierce and fiery spirit. So great personages whose high places puffed them vp, that they may truly repent, had need to be taken downe thoroughly, with a deepe sense of the legall terrors. For euen we poore wormes that haue nothing almost either in regard of our parts, or places to make vs swell, see yet, what a do we haue to be humbled, & what neede we haue of the wedge of the Law, and afflictions to be driuen in throughly into our hearts.

Quest. 3. To what end and purpose doth the Lord thus exercise his children, whom hee brings to repentance?

Ans. There are more, especially sixe reasons of Gods proceedings in this manner.

1. To vrge them to seeke vnto Christ, as the hunted beast flies to his den, and the pursued malefactor to the hornes of the altar, and as vnder the law the chased man-killer to his city of refuge. Thus *Agar* confounded with the sense of his owne brutishnesse flesh vnto *Ithiel*, and *Vical*, that is Christ Iesus. *Pro.* 30. 1. 2. 3. *Paul* likewise when so followed by the Law, that being almost out of breath, he cried out, *Miserable man that I am*, hides himselfe in the hole of this rocke, euen in the wounds of Christ. *I thanke God through Iesus Christ*, *Rom.* 7. Thus the destroying Angell droue the Israelites in-

to their chambers, and made them lurke there. *Exod. 12. 32. Esa. 26. 20.* and *Dauids* deepes made him send forth many a deepe sigh, and strong cry to the throne of grace, *Psal. 30. 1.* as Christ himselfe did in the like case. *Heb. 5.*

2. To bring their tastes into better relish with Christ. Thirst makes vs relish our drinke; Hunger our meate. The full stomacke of a *Pharisee*, surcharged with the superfluities of his owne merites, will loath the hony-combe of Christs righteousnesse. *Their heart is fat as grease* (saith *Dauid*) *but I delight in thy Law.* By the opposition shewing that it is onely the leane heart, pined and pinched with spirituall famine, that feeles delight in the promises. This was it which made that young Prodigall to relish euen seruants fare, though before wanton, when full fedde at home. Nothing more vnfaoury to a senselesse brawny heart then Christs blood. No more relish feeles hee in it, then in a chip. But O how acceptable is the fountaine of liuing waters to the chafed Heart, panting and braying? The blood of Christ to the wearie and tyred soule? to the thirsty conscience, scorched with the sense of Gods wrath? He that presents him with it how welcome is he? euen as a speciall choice man, one of a thousand. The deeper is the sense of misery, the sweeter is the sense of mercy. The Traytour laid downe on the blocke is more sensible of his Soueraignes mercy in pardoning, then hee who is not yet attached. Therefore excellently *S. Paul*, *God hath shut up all vnder sinne, that hee might haue mercy on all.* As though he could not shew mercy without

Psal. 119. 70.

Iob 33. 19. 23.

Hof. 14. 4.

*Dens non in-
fundit oleum
misericordia
nisi in vas com-
tritum.*

without shewing iustice, because wee cannot taste the sweete of his mercy, vnlesse before our mouthes be imbittered with the wormewood of his iustice. *With thee the fatherlesse shall finde mercy*, saith repenting *Israel*. When a man is brought into the straits of a poore desolate shiftlesse orphane, then is hee fit for mercy. Sweetly *Bernard*, *God poures not the oyle of his mercy, saue into a broken vessel*. For indeed whole vessels are full vessels: and so Gods precious oyle would runne ouer, and be spilt on the ground, if powred into them. Therefore first must they be emptied of their euill liquour; and that they cannot, vnlesse Gods hand shake, tumble, batter and breake them, and then will they be capable of that oyle.

3. To worke a more perfect cure of their sinnes. For the cure of the stone in the heart, is like that of the stone in the bladder. God must vse sharpe incision, and come with his pulling and plucking instruments, and rend the heart in peeces, ere that sin can be got out of it. Euen as a tree that is deeply rooted in the earth, cannot be pluckt vp by the very roots, but the earth though firme before, must bee broke vp. And as in a Lethargie it is needfull the patient should be cast into a burning feuer, because the senses are benumbed, and this will wake them, and dry vp the besotting humours; so in our dead securitie before our conuersion, God is faine to let the Law, Sinne, Conscience and Satan loose vpon vs, and to kindle the very fire of hell in our soules, that so wee might bee rowled: Our sinnes sticke close vnto vs as the prisoners bolt, and wee

are shut vp vnder them, as in a strong prison: and therefore vnlesse, as once in *Paul* and *Silas* their case, an *earth-quake*, so here there come a mighty *heart-quake* violently breaking open the prison-doors, and taking off our fetters, neuer shall we get our liberty. We goe on resolutely and stoutly in our sinnes, and vnlesse we be scared as once *Balaam* in his couetousnesse by the naked sword of the Lord threatning destruction, wee will neuer turne backe. How violently did Satan driue *Paul* in the way of persecution? Would he euer haue giuen ouer, if a contrary winde had not incountred him, and blew him off his horse, and smit him downe to the ground dead and blinde? But then he had his lesson giuen him for euer persecuting more. How now *Paul* is it good persecuting? how now unhappy venturous childe, is it good running neere the fire, the water, when thy father shall take thee vp by the heeles, and scorch thee, and drench thee, and almost let thee quite fall in? How now *Lot*, is it good staying in Sodome, when fire and brimstone are comming about thine eares? If *Dauid* like of his *broken bones*, let him fall againe to murder and adultery. If thou like the sowre sawce of a guilty hellish conscience, fall to the sweet meat of thy sin, and eat vnto surfet. But this sowre sawce makes the Elect of God loath their meat, though neuer so sweet. When they see they cannot re-
taine their right hands, eyes, and feet, without such aches, such tortures, yea and danger of the overthrow of the whole body, then they yeeld them to the cutting and mortifying hand of the Surge-
on.

on. Then farewell profit, farewell pleasure, treasure and all, rather then I will indure such a racke, such a hell in my conscience.

Ioh. 4.

Iob 1.

Ierem. 4.

Esay 6.
Acts 9.

Psal. 25.
Mic. 6.
2 Chro. 30. 8.
Ier. 44. 10.

4. To make vs the more plyable to Gods will. How refractarie was the woman of Samaria, till Christ sate as a Iudge in her conscience, and pinched her with that close imputation of adultery. There was no dealing with *Iob* till the whirle-winde schooled him. An vnhumbléd sinner is as vnfit for Gods instruction, as an vnbroken colt for the saddle, and as the hard and clotty *fallow ground* not subduéd by the plough, is for the seede. Who can weilde a mighty hard rocke? but let it be broken to fitters, and stamped to dust, the hand of the Artificer may worke it as he will. When *Esay* and *Paul* were tamed with the terrors of the Lord, then, *Lord here am I. What wilt thou haue me doe?* When the Lyons and Beares are meeckned, then a litle childe may lead them, *Esay 11.* Hence those speeches, *The Lord shall direct the humble. Humble thy selfe to walke with thy God. Be not stiffe-necked, but giue the hand to the Lord to be led by him. They are not humbled, neither haue they walked in the wayes of the Lord.* There is no more resistance in a bruised heart against the Lord, then in soft waxe against the seale.

5. To procure vs the sounder comfort. Whole sores throb and rage. Ease is by breaking. The deeper the wound is searched and teinted, and the sharper corraasiues be applyed, the sounder will the flesh be afterward. The lower ebbe, the higher tide. The deeper our descent in *Humiliation*, the higher

higher our ascent in *Consolation*. Therefore when Christ promiseth vs his Spirit to be our Comforter, he shewes this shall be the first ground-worke of Comfort which he shall lay, the *convincing of our conscience of sinne*. *I will send the Comforter, and he shall convince the world of sinne*. A miserable Comforter one would thinke; no, but marke whither this conviction of sinne tends. For it is added, that he shall *convince them of righteousness*; After he hath soundly convicted them of sinne in themselves vnto condemnation; he shall to their comforts convict their iudgements, and perswade their hearts of righteousness in Christ vnto *iustification*. So the Prophet sheweth how his peace was wrought out of his trouble, *When I heard, my belly trembled, my lips shooke, rottennes entred into my bones and I trembled*, but marke the end of all this, *that I might rest in the day of trouble*. Surely after the most toyle some labour is the sweetest sleepe. After the greatest tempests the stillest calmes. Sanctified trouble establishest peace. And the shaking of these windes makes the trees of Gods *Eden* take the deeper rooting.

6. God herein hath respect to his owne glory, which he gaineth to himselfe in working thus by contraries, ioy out of feare, light out of darknesse, heauen out of hell. When he meant to blesse *Jacob*, he wrestled with him as an aduersarie, euen till he lamed him. When he meant to preferre *Ioseph* to the throne, he threw him downe into the *dungeon*; to the *golden chaine* about his necke, he laded him with *iron ones* about his legges, and caused the *iron* to enter

Ioh. 16.

Hab. 3. 16.

Gen. 32.

Psal. 105.

enter into his soule. When he meant to make a most beautifull and orderly world, he makes first a vast gulfe, a grosse *Chaos*, wherein was nothing but darknesse and confusion: and yet out of it he caused light to shine, and out of it brought he this goodly frame of heauen and earth, which now we see. Euen so in the second creation which is by Regeneration, first there is nothing but a hellish *Chaos* of darknesse in the minde, of confusion in the heart, and yet at length comes forth the goodliest creature that euer was, the new creature in Christ.

The Vse of all this is,

1. To discouer their error who thinke they haue true Repentance, when they haue onely some legall qualmes of sorrow, some stirrings and stings of conscience, which euen the fiends in hell haue, who yet are vncapable of Repentance. Indeed these are preparations to Contrition, as we heard in the Elect, and are as the pricking of the needle before the threed. But Contrition it selfe is a further matter. Christ bids the heavy laden come vnto him, and learne of him to be humble. A man therefore may be heavy laden, and as yet not come to him, nor truely humbled. When those whom *Peter* pricked, asked what they should doe to be eased of that paine, he prescribed them repentance, as the salue for that sore of a wounded conscience. A man may haue a sore, and feele it, and yet want the salue that should heale it. And yet the feeling of the sore is the first step to recouery. For this makes vs inquire after the salue.

2. To terrifie such as being stupefied in conscience, and are wholly vn sensible of sinne, can carrie it away lightly as *Sampson* did the gates of the Citie, and their backes neuer complaine of the burthen. These blocks, that neuer in their life were mooued with Gods threatnings, neuer in any strait of conscience, neuer groaned vnder the burthen of Gods anger, they haue not so much as entred into the porch of this house, or list the foote ouer the threshold of this schoole of Repentance. In *Dauids* Repentance for numbring the people, this is noted at the first step, *his heart smote him*. So in his Repentance for adultery, he notes this to be the ground, *My sinne is euer before mee*. The terrible image thereof affrights mee continually. But for these Brutes, *their sinne is euer behinde them*. Nothing is *before them*, but their profits, their pleasures, their bagges, their barnes. And the delightful image of these things so bewitches and besots them, that they will neuer see the face of sinne, till they feele the fire of hell. And iust it is that such who will not see sinne here by the *light of Gods word*, should at last see it for euer by the *light of the Devils fire*.

2 Sam. 24.

Psal. 51.

3. To comfort such as are distressed in conscience in the apprehension of Gods wrath against their sinne. It is a speciall worke of the Spirit thus to discouer vnto them their misery, and in the sight thereof to touch their heart. *Yee haue not againe receiued the spirit of bondage vnto feare*, saith *Paul*. The word *Receiued* implieth that the trouble of conscience is to be accounted of, as a gift: and the word

Rom. 8. 15.

D

Spirit

Spirit shewes the author of the gift. Here is comfort then; thou art in the way to saluation, thou hast receiued the first gift which the Spirit bestoweth vpon all those whom it bringeth to Repentance, in that thou seest thy bondage, and tremblest. Yea, but poore comfort thou wilt say, to behold and feele God as an enemy, with his sword wounding me, and then with his naile continually raking in the wounds, with his axe continually hewing and hacking mee, yea, and quite cutting mee downe, and laying mee flat on the ground. Silly man, who seest not the depth of Gods wisdom. Gods wounds are not mortall but medicinable, the wounds not of a Swath-buckler, that giues a gale and runnes away, but of a Surgeon that wounds and then heales; God sees the Diuell hath giuen thee many a secret wound which will fester, vnlesse he heale them with these wounds of his. Gods axe hewes thee downe not for the fire, but for the building, that thou mayest be a *pillar* in his house. The Mason pluckes downe an house, but not with an intent to destroy it, but to re-edifie it, and raise it vp againe in better forme and fashon. God brings thee downe to the belly of Hell, but it is but to bring thee vp into the *bosome of Abraham*. Hee sends his Sergeant to arrest thee for thy debt, commands thee and all thou hast to be sold: But he doth but dissemble, and hide his *fatherly* affections, as once *Ioseph* did his *brotherly*; His meaning is in conclusion to forgiue thee euery farthing. He scorches thee with the heat of his wrath, and afflicts thee with a maruellous thirst like that of *Dion*.
But

But in the middest of thy extremitie hee releues thee, as once *Hagar*, opening thine eyes to see that blessed *Fountaine*, issuing out of the pierced side of Christ. He troubles thy heart, and stirres vp the mud of thy guilty conscience, but it is no otherwise then the Angel troubled the poole of *Bethesda*; now mayest thou expect health and helpe. The raine-bow though it threaten raine, yet it is a signe the world shall no more be drowned with raine: So the wounds and terrors of conscience, though they threaten damnation to the Elect, yet are they a signe, that they shall not be ouerwhelmed with it. Nay as the sottish securitie of the wicked is a signe of vndoubted destruction, as in the olde worlds prophane worldlinesse, and *Balthazars* sacrilegious carowlings: so contrarily, here terror and trouble are fore-runners of assured peace. As when they cry *peace, peace*, heauen, heauen, hell and perdition are at hand: so when these in their distresse cry, *Hell, hell, Damnation, damnation*, Heauen and saluation are at hand. And surely, much better is this Hell which leads vnto, and ends in an eternall Heauen, then that transitory heauen of secure worldlings, which ends in an euerlasting hell. Happy then are we if we haue so our Hell in this life, that we may haue our Heauen for euer in the life to come. Be not afraid of this Hell, which will deliuer thee vp safely into Heauen: feare not that fall into Gods dungeon, which shall redound thee back into his palace. Feare not that hand which in killing quickens, in oppressing eases: nay euen in the valley of death maiest thou boldly say, *Thy rod*, euen thy

Zach. 12. 1.

Gen. 9.

Psal. 23.

Matth. 11.

thy smiting rodde, *comforts me*; In the midst of these sore trauels and troubles, looking with the traouailing woman, to the ioyfull issue, the happy birth of sauing Repentance. Remembring that the short paine of this Surgeons cutting of thee, shall ease thee of that continuall and farre heauier paine of the stone in thy heart. Surely, as when Christ called the blinde man, the Disciples said, *Be of good comfort he calleth thee*: so may I boldly say to all burthened in conscience: Be of good comfort, Christ Iesus calleth you, saying, *Come vnto mee all yee that are heavy loaden that I may ease you*. If thou feelest the weight of this burthen now, there is one that will translate it from thy shoulders to his owne. If not, thou shalt certainly feele it in the life to come; when thou alone must beare it for euer. Is it not then a happy turne, that since thou must be thus burthened here, or hereafter; thou art laden here, where Christ may ease thee, so that thou mayest auoide that clogge in Hell, easelesse and eternall.

CHAP. III.

Of the properties of Humiliation.

HAuing seene the order how Humiliation is wrought, in the next place wee must consider of the properties thereof; which though they bee many, yet may be comprized all vnder that one of *Pauls*, 2. *Cor.* 7. 10. *Godly sorrow.*

For this sorrow, or humiliation may bee called *Godly* in diuers respects.

1. Because it makes vs griene for the offence of God by our sinne, and not so much for the offence of our flesh by the punishment. For *Paul* opposeth it to *worldly sorrow* which is for crosses and punishments. The repenting Israelites sorrow is thus described by *Ezechiel*, *They shall remember mee because I am griued for their whoorish hearts, &c. and they shall be displeased in themselves for all their abominations.* The ground of their griefe was, that they had griued God with *sinning*, and not that God had griued them with *punishing*.

By this wee may iudge of our sorrow. For godly sorrow laments after the Lord; as it is noted in those Israelites, 1. *Sam.* 7. 1. not after our owne ease and freedome from paine. Godly sorrow sayes with *Dauid*; *Take away the trespassse*, not with *Pharaoh* the plague. Nay, it submits it selfe to any punishment, so the sinne may bee pardoned. *Let thy hand be upon me, and my fathers house.* And though there

2. The properties.

It is godly in four respects.

1. It grieues for the offence.

Ezech. 6. 9.

2 *Sam.* 24.

were no punishment, yet it would grieue in kinnesse towards so mercifull and forgiuing a father, that is offended. The humiliation of the wicked is not so. If there were no sparkes of fire in hell, there would bee no drops of water in their eyes. Their humiliation is wrung from them onely by the sting and guilt of conscience, which may enforce them to let go their hold of sinne, and with for the time to bee rid of it. The distemper and paine of the dogs stomacke, not the dislike of the meat in it makes him cast vp his gorge. For afterward hee returnes to his vomit. And so doth the humbled hypocrite to his sinne. Which shewes he fell not out with his sinne, but with his affliction; whereas godly humiliation in true Penitentiaries proceedes from the loue of God their good father, and so from the hatred of that sinne that hath displeased him. As it was the sent of the *mirrhe* Christ had dropped vpon the barre, that wakened the *drouisie spouse*, and made her bowels to fret within her in godly indignation. And the sweeter that mirrhe did smell, the more filthy was the sent of her sin in her nostrils.

Cant. 5. 4. 5.

2. It driues
to God.

2. Because where the least seede of it is, it driues vs to God in our greatest extremities, to seeke ease and remedy of him. The Reprobate in their sorrow runne away from God, euen as a dogge from him that whipped him. *Judas* in his terrours ranne to the high Priests, the enemies of Christ, and to the halter. *Cain* to building of cities. *Saul* to musicke, to a witch, and at last to his sword. But the godly they euen out of the deepes with *David*, and

Psalm. 130. 1.

out of the belly of hell with *Ionas* call vpon G O D. Euen when wounded by God they go to him to bee healed. *Come let vs returne to the Lord, hee hath wounded vs, and hee will heale vs.* The Reprobates in hell weepe and waile, and yet no godly sorrow there, because they cannot cry to God. Excellently *Luther*, Hell were no hell if the least whispering vnto G O D could bee heard there. Despaire stops the mouth of the Reprobate, that they cannot speake one word to God in their deiections, so as the godly doe. As *Ionas* complaining of God in the Whales belly, complaines yet to God, *Thou hast cast mee out.* Whereas a Reprobate as *Caluin* notes, would haue said, *Hee hath cast mee away*, in the third person.

Heere then is further tryall of our sorrow and Repentance, if as *Paul* speakes in another case, *Wee mourne not without hope*, if as the Lord inuites vs, we can come, & reason with him, if as Christ commands wee repent, and in repenting belecue, that as our sinne, so also Gods mercy bee euer before vs. The wicked as they belecue without repenting, their faith being presumption, so they repent without beleueing, their repentance is desperation. And therefore they mutter and murmure, like the chaffe which when it is shaken, flutters in the face of the sinner, as angry with him. But the godly are Great-wheat falling downe at the feete of the sinner, as those conuerts that humbled themselues and sought for ease of him that pricked them, *Men and brethren what shall we doe?* And the reason is, because they haue faith supporting them, that they sinke

Ionas. 2. 2.

Hof. 6. 1.

*1 Theff. 4.
Esay. 1. 18.
Mark. 1. 15.*

Acts. 2.

sinke not in the *Deepes* of Desperation. As in *David* in the 51. Psalm; when begging mercy, his wounded conscience objected, the greatnes of his sinnes, faith opposeth the greatnesse and multitude of Gods mercies. *According to the multitudes of thy compassions.* And againe to that obiection of the deepe rooting of his sinne, because hee had lien in it three quarters of a yeere, Faith answeres, *Wash me thoroughly.* There is no staine so deepe, but thy hand can fetch it out. Heere *Dauids* faith plucked him out of the mire, and made him come to the Lord, clinging and clasping about him.

3. It is voluntarie.

3. Because it is offered vp to God as a service and sacrifice, and that with a free and voluntarie spirit, *Psal. 51. The sacrifices of God are a broken and contrite spirit.* The godly are agents in their sorrow. For because it is mingled with the sense of ioy, in the apprehension of Gods loue by faith, they take delight therein, and *their teares become their meate,* *Psal. 42.* This voluntarinesse of sorrow in the godly appeares in two things.

1. In the vse of all good incentiues and pro-
uokements thereof. They worke and labour their hearts what they can thereto: according to that commandement, *Iames 4. Suffer affliction.* And nothing grieues them more then that they cannot grieve. But the wicked are meere patients in their sorrow, because wanting faith to temper the cup, they drinke nothing but pure gall, yea, deadly poyson. Hence those struglings, those wraustlings with, and murmurings against God. With the sturdy horse they irefully champ the bit; and desire nothing

nothing more then to haue the deadly arrow fall out of their side. Hence those so many sleights of their feasting, musicke, mirth, pastime to driue away this so vnwelcome a guest. Which the godly haue both inuited and welcommed with sackcloth, ashes, fasting, going into the house of mourning, rending of clothes, and powring foorth whole buckets of water, as some expound that, *1. Sam. 7. 6.*

2. In turning euery thing into sorrow, worldly not onely griefes, but euen ioyes also. According to that of *Iames*, *Let your laughter be turned into weeping*: that is, let your laughter be made the matter of your weeping. Let it bee the fuell to feede that fire. So doth repenting *Salomon Eccl. 2.* out of the hony of his abused pleasures hee gathers gall, contrary to the Bee, sucking sweetnesse out of bitterness. The pleasant witted man will turne euerie thing to a iest, euen sad and serious: but the touched sinner euery thing vnto sorrow, euen sweete and ioyfull. The practise of *Bradford*, that worthy Repentant in this kind was very memorable: who to this purpose booked euery notable accident each day that passed; and that so, that in the penning a man might see the signes of his smitten heart. For if hee did see or heare any good in any man, by that sight he found and noted the want thereof in himselfe, crauing mercy and grace to amend. If hee did see or heare any plague and misery, hee noted it as a thing procured by his owne sinnes, and still added, *Lord haue mercy on mee.*

4. Because it keeps our hearts in a blessed frame of

M. Samsons
preface to his
Sermon of
Repentance.

4. It fits for
holy duties.

of godlinesse; fitting them for prayer, meditation, reading, hearing, conference, admonition, or any other spirituall dutie. Worldly sorrow is a heauy leaden thing, making a man fitter to sleepe then to pray, as we see in *Ionas*, and the Disciples. But godly sorrow in the sense of Gods loue is fresh and liuely and full of spirits. Wee neuer pray or performe any Christian duty better, then when our hearts are fullest of this sorrow.

Againe, it makes the heart exceeding soft and tender, and so sensible euen of the least sinnes. As *Dauids* heart smote him for cutting off but the lap of *Sauls* coate, and for the entertainement of euill motions, *Why art thou disquieted, why fretteth thou my soule?* It makes the heart like the eye that will feelee the least mote, or like a straight shooe that cannot endure the least pebble stone, which in a wide one would neuer be perceiued.

And thus wee see the propertie of true sorrow or contrition, that it is both a *louing* sorrow, proceeding from the loue and affection of our hearts towards the Lord, and a *beleening* sorrow, comming to God, and fastening vpon his mercy, and a *willing* and *voluntary* sorrow, delightfully bathing it selfe in her teares, and lastly, a soft and *tender-hearted* sorrow, working a disposition vnto deuotion. And therefore worthily called godly sorrow. And of the nature of humiliation so much.

CHAP. IV.

Of the measure of Humiliation.

THe next point is touching the measure of humiliation, or sorrow for sinne. Where I propound three rules.

1. Rule. Of all other sorrowes, sorrow for sinne must be the greatest.

Reason. 1. Griefe is founded in loue. According as our loue is, so is our griefe. But our loue of God, and his fauour is the greatest loue, and therefore our griefe for his offence by sinne, the greatest griefe. Therefore as *Dauid* saies, *Thou hast giuen mee more ioy in the light of thy countenance, then they haue had when their corne & oyle abounded*: So on the contrary must euery Christian say, I haue had more griefe in procuring thy displeasure by sinne, then the worldlings haue had in the miscarriage of their corne and oyle. 2. According to the greatnesse of the euill must sorrow be proportioned. Now of the two Euills, the Euill of sinne is farre greater then the Euill of punishment. For it is onely sinne that grieues the Spirit of G O D, and deprives vs of the fauour of G O D. *Affliction and Gods Spirit can agree very well*. Therefore *Dauid* describing true blessednesse, remooues nothing from it but sinne, as being that which onely makes vs miserable. *Surely they [the blessed men] worke no iniquitie*. And not, *surely they suffer no aduersitie*. Sinne

2. The measure of it.

Psal. 4.

Psal. 119. 3.

Isai. 22. 13.

Psalm. 119.

Psalm. 6. 6.

1 Sam. 7.

Zach. 12.

Sinne therefore being the greatest Euill, craues the greatest sorrow. 3. The precepts and examples in the Scripture shew as much. Though in worldly sorrow baldnesse was forbidden the Iewes, yet in sorrow for sinne it was commanded them. *The Lord calleth vnto mourning, &c. and vnto baldnesse, saith Esay.* A plaine argument of a greater sorrow expected for sinne, then they ought to haue for any outward worldly crosse whatsoeuer. *David sayes, his eyes gushed out with riuers of water* for other mens sinnes. What then did they for his owne? Great is that *Hyperbole*, and it argueth an *hyperbolicall* and *excesssiue* sorrow; *I caused my bed euery night to swim, and not only so, but water my pallet* that lies beneath my bed, *with my teares.* Implying, that if his head could containe so much water, the griefe of his heart could furnish it. In the same sense doe some take that of the repenting *Israelites*, that they drew water, and powred it out before the Lord. And thus doth *Zachary* describe the sorrow of true Repentants, that euen after plentie of teares and lamentations in publique, yet the fountaine shall runne still in priuate, and flow from the Church to the priuate closet, euery soule mourning in secret by himselfe. And which is strange, that the lamentations of one poore woman weeping solitary in her closet, shall equall that great *mourning* of the whole multitude in the *valley of Megiddo*, for the death of *Iosiah*.

Farre then are they from Repentance, who though they can cry and howle on their beddes when their money, their houses, their lands are gone,

gone, what speake I of so great matters? The death of a Cowe, or the losse of a few pigges will pinch them sore. And yet their maine, and fearefull sins could neuer yet draw so much as one teare from their eyes, or fetch one sigh from their hearts.

Quest. 1. Are *Teares* necessarily required in this sorrow?

Answ. 1. Sometimes want of teares proceeds from abundance of greefe, so oppressing the minde that it cannot ease it selfe by weeping. As in him that weeping at the death of his frend, could not yet weepe at the death of his owne sonne.

2. Sometimes the constitution of the body will yeeld no teares. The tryall here is the same, as in the matter of memory. If a man haue a naturall defect in his memory, which is the cause hee can remember but very litle of a Sermon, then neither will hee remember much of a tale, of a play, of worldly matters. So if the constitution or complexion deny teares in sorrow for sinne, neither will it afford them in worldly sorrow. But as thy ability to remember worldly matters, when thou hast none to remember Gods, argues no *naturall infirmitie*, but a *sinfull corruption* of memory, so is it here. If thou can weepe plentifully for worldly losses, and yet haue dry cheekes for thy sins, this is from the *corruption* of thy heart, not from the *constitution* of thy body.

Quest. 2. May not the child of God feele more greefe for some worldly crosses, then he doth for his sinnes?

Answ. 1. Sorrow may be considered either as
it

Thom. supplm.
q^{ue} 4. art. 1.
Bellar. de pen.
l. 3. c. 11.

it is in the will, and so it is nothing but the displeasure and dislike of that which the vnderstanding apprehendeth as euill. Or as it is in the sensitiue facultie of the soule, common with vs to the beasts. In the former way Gods children feelee greatest sorrow for sinne. Their will sanctified and directed by the Spirit detests, abhors nothing more then to sinne against God. But yet all the children of God do not feelee such a sensible stinging, smarting greefe for their sinne in the sensitiue facultie, as they doe for diuers outward afflictions. For the more corporall a thing is, the neerer is it, and more familiar to the sensitiue facultie, and so pinches more there. For example: in extremitie of tooth-ach, or in the burning of ones finger, there is more sensible greefe felt, then in a lingring feuer, or then is sometimes in death it selfe. And yet the will guided by right reason dislikes the feuer and death farre more then the tooth-ach.

2. Greatnesse of greefe may be measured either by the *violent intension*, or by the *constant continuance* and *duration*. Now that which is wanting to the greefe of Gods children for their sinnes the former way, is recompenced, and made vp in the latter. Their greefe for sinne is not so extreemly violent, because of the ioy and comfort of the Holy Ghost, which they feelee in the midst of their heauinesse: and yet this ioy doth not any way lessen the displeasure of our wills against sinne (though it qualifie the sensible smart) nay rather it increases it. For as ioy and delight in learning makes the scholler learne the better, so delight in godly sorrow

now lets vs forward in it, but yet as we said it mitigates the extremitie of passion so, that oftentimes the children of God are for the time more violently tormented for their crosses, then for their sinnes. As *Dauid* cryed out vehemently, *O Absalom, Absalom*, but not *O Vriah, Vriah*. Yet his greefe for *Vriahs* death was a more settled and constant greefe, as oftentimes the stillest waters are deepest. *My sin is euer before me*, so was not *Absaloms death*: That was soon ouer. *Iob* sayes, that he possessed the sins of his youth, euen in his old age: but he sayes not that he possessed the afflictions of his youth. Time had worne away those sorrowes: for they are but like a sudden dashing tempest, but sorrow for sinne is like the still, soft, but soaking raines that wets to the very rootes. The one is like a mighty torrent or land-flood, soone dryed vp, or a blaze of thornes soone extinct, the other like a litle spring alwayes running, or a constant fire holding out the whole day.

Iob 13. 26.

Ob. We are bidden reioyce alwayes, how then can we sorrow alwaies for our sinnes.

Ans. 1. These two may well stand together, because godly sorrow ministers matter to vs of ioy: Let the Repentant alwaies sorrow and reioyce in, and for his sorrow, saith *Austin*. As in prophane ioy, euen in laughing the heart is sorrowfull, so in godly sorrow, euen in weeping the heart is light and cheerefull. Though sinne greeue vs, yet our greuing for sinne pleases vs. As when we see a good man wronged, we greeue at his wrong, but reioyce in his goodnesse. 2. Though *actuell* sorrowing

*Semper doleat
penitens, & de
dolore gaudeat.
Prou. 14.*

rowing and reioycing may seeme not so well to agree, yet *habituell* may. Yea, *habituell* sorrow may stand with actuall ioy; and contrarily, now when we say, A Repentant must alwayes be sorrowfull, we meane *habitually*, in regard of the preparation of heart, so that he doe nothing contrary to this sorrow, which should take away the disposition of his heart thereto, but alwaies maintaine a purpose to dislike, and be displeased with sinne. And thus are all those precepts of reioycing, praying, giuing thanks alwaies to be vnderstood.

The Vse. This giues a checke to the slighnesse of our sorrow for sinne. A sigh and away, no, but we must feede and nourish this sorrow, neuer satisfie our selues, but wish with the Prophet, that *our heads were continuall, vnemptiable fountaines of teares. Mine eye droppeth without stay*, saith the repenting Church of Israel. But how soone are our teares dried vp? If this plaister of sorrow begin to smart a litle, presently we plucke it off, and thinke tis enough: whereas we should let it lie on till the sore be thoroughly healed, which is not till death, when as *all teares*, and so these of godly sorrow shall be wiped away. Paul in the height of his Christianitie still continued mourning, *I am carnall, &c. Miserable man, &c.* Euen the best of vs carry about vs the matter of our humiliation, the poysoned roote of sinne, which is continually branching forth some corruption or other. Our hearts are *continuall fountaines of sinne*, and therefore our heads also must be *continuall fountaines of sorrow*, to allay in some measure the stench of that filthy puddle. Peter after his bitter

Jerem. 9.

Rom. 7.

bitter teares was yet thrice pinched with that nipping question, *Symon louest thou me?* that he might yet be more seriously humbled. And to the same purpose, would God needs speake the second time out of the whirle-winde to *Iob*, though repenting at the first speaking. So repenting *Ionas* must be throwne into the sea, and humbled *Dauid*, must be further humbled with the losse of his childe, with the treasons and villanies of *Absalom*. God would neuer haue the wounds of godly sorrow so skinned vp, but that they may bee ready to bleede a fresh vpon euery occasion. Yea, hee would haue a continuall issue kept in them. *Dauid* mourned at *Nathans* rebuke: but that mourning could not content him. He goes to it a-fresh in the 51. Psalme, and euen soakes and souses himselfe in this brine. It is a deep and piercing sorrow that God requires. Euen such a one that should drowne all other sorrowes. As when the stone and gout meet together, the paine of the stone being the more greivous, takes away the sense of the gout: euen so should it be with vs here. When sinne and affliction are both vpon vs at once, the desert of the punishment should so greue vs, that the punishment it selfe should not be heeded. But it is contrary: Worldly sorrow blunts the edge of Godly.

2. Rule. Though this sorrow must be the chiefest, yet it must be moderated, for though we cannot exceede in the displeasure of our wills against sinne, yet we may in the testification of this displeasure in weeping, fasting, pining, and macera-

E

ring

Ioh. 21.

Iob 49.

Cumque sit exilium, magis est mihi culpa doleri. Et si que pati poenam, quam meruisse minus.

2 Cor. 3. 7. 8.
11.

*Quam magna
deliquimus tam
granditer defle-
amus. Cypr.*

ting the body. Besides that in the best there is a mixture of the Legall humiliation, with the Evangelicall; and it is one of Sathans wiles, to draw vs from godly sorrow to desperation. Wherevpon Paul willeth the *Corinthians* to looke that the *incestuous person should not be swallowed up of too much heavinesse*. For as too much *hony* is not good, so neither too much *wormewood*.. That weeping is not good, which blindes the eye of our faith, but onely that which quickens it.

3. *Rule*. Sorrow must be proportioned to our finnes. The greater our sinne, the fuller must be our sorrow. *Dauid* was not so much afflicted for his other lesser infirmities, as for his murther and adultery. The medicine must be answerable to the malady. The antidote to the poyson.

CHAP. V.

Of the vse and excellencie of Humiliation.

3. The vse and excellency of it in that

1. It is the ground of reformation.

THe third point to be considered in Humiliation, is the Vse and Excellencie thereof, which shewes it selfe in many particulars.

1. It is the ground of all true renovation and reformation. We cannot alter the forme of our vessels of metall which dislike vs, vnlesse we melt and dissolue them, and then may wee cast them into what mould we will. Such vessels when they are broken

broken may be bound vp, or holpen by soddering, but thats nothing, vnlesse they be molten, and so made new againe. No more will any thing helpe throughly to amend our sinnefull hearts, as long as they remaine in their hardnesse, till they bee throughly liquefied and molten in true humiliati-
on; They haue made their faces harder then a stone,
(saith Ieremie) they haue refused to returne. Therefore the Apostle bidding vs to *clense our hearts, and purge our hands of our sinnes,* withall biddeth vs to *suffer the affliction* of godly sorrow, and to *humble our selues under the hand of God:* shewing that sin sticks so close to our hearts, that we shall neuer get it out vnlesse wee euen wring and *rent* them with this sorrow.

And here is a speciall excellency of godly sorrow, which shewes indeede that sorrow hath litle or no vse any where else, saue in humiliation for sinne. For greeue we neuer so much for losse of friends, goods, good name, we cannot get rid of our crosses, but together with our greefe they abide by vs; But sorrow for sinne shakes and batters it in peeces, and eases the conscience of it. Sorrow therefore is neuer well bestowed, but here. It were absurd to apply a medicine for the head to the feete; So to apply sorrow the salue for sinne to afflictions and crosses, where it does no good. Weepe therefore for thy selfe, not for thy beasts, sling not away such precious sweet water, into the channell or sinke-hole, but keepe it for to sent the closet of thine owne heart with, against the euill saouours of thy sinnes.

Ierem. 5. 3.

Iam. 4. 8, 9, 10.

Ioel 2.

Multatus est quispiam pecunijs, tristatus est, multam non emendauit: filium amisit, doluit, mercedi non resuscitauit &c. peccauit quis, tristatus est, peccatum delensit, dissoluit delictum. Chry. so. ad pop. Antioch. hom. 5.

2. The procurer of grace.
1 Pet. 5.

Prou. 18.

Match. 11.

Pfal. 34.

Iſa. 66. 1, 2.

3. The Preseruer of grace

2. Humiliation is the procurer of all other graces. *God resisteth the proud, but giueth grace to the humble:* For all the graces that God giues is obtained by prayer. But proud Pharisies that feele no wants, well may they giue thanks, but pray they will not, *Luk. 18. 10, 11.* The rich are too stout to begge, onely the *poore speake with supplications*, saith *Salomon*. Onely the poore in spirit that mourne in the sense of their hunger and thirst, will open their mouthes wide in the cryes of hearty prayer, and therefore they onely shall bee filled with good things, when the rich shall bee sent empty away. Therefore Christ calling sinners to him, in the first place biddes them *to be humble and meeke*. For meeknesse fits vs to conuerse sweetly with men, but humilitie first prepares vs to receiue those graces of God, which makes our conuersing with men sweet and amiable. *The Lord is neere* (saith *Dauid*) *to the contrite in spirit*. God is high aboue all, but loe a mysterie, saith *Austin*. The lower a Christian is, the neerer is he to this high God. For the Lord hath two palaces, as it is in *Eſay*: one of glory, and thats in Heauen: *Heauen is my throne* &c. Another of grace here on earth; and thats the heart of a contrite sinner.

3. Humiliation is the preseruer of grace procured. And therefore compared to a strong foundation, vpholding the building against the force of winde and weather. Onely those streames of grace hold out, that flow out of the troubled fountaine of a bruised spirit. An vnhumbléd professor quickly starts backe, euen as an vnbroken egge, or chesnut leaps

leapes out of the fire. Grace is no where safe, but in a sound and honest heart. Now onely the humble heart is the honest heart. Onely a rent and broken heart, is a whole and sound heart. The drosse cannot bee purged out of the gold, but by melting. Crooked things cannot be straightned but by wringing. Now humiliation is that which wrings, and melts vs, and makes vs of drossie pure, of crooked straight, and vpright, and so, sound, durable, and perseuering Christians.

4. Humiliation is that which commends all our seruices, making them both profitable to our selues, to our brethren, and acceptable to the L O R D. Christ preferred the teares of that repenting woman before all the delicatēs of the Pharisies table. Bottles hath he for the least drops. So precious are they with him. A little of this soueraigne balme-water is worth in Gods account more then a whole poole of the mudde of confused, distempered worldly sorrow. The *Sacrifices* of God are a broken and contrite spirit. The plurall number is in stead of the superlatiue degree with the Hebrewes, and so notes the excellency of this sacrifice, as being the salt that seasons all other sacrifices. *To him will I looke* (saith the Lord) *that is poore and of a contrite spirit. He that killeth a bullocke* (namely, without this contrite heart whereby hee must first kill his owne corruption) *is as if he slew a man, or blessed an Idoll.* In effect thus much now. Hee that receiueth the Communion without Humiliation, is as if hee went to the Masse. For though God would not haue his Altar couered with the teares of worldly sorrow.

Non est cor integrum nisi sit scissum.

4. The Commander of our seruices.

Psal. 51.

II. 66. 2. 3.

sorrow, *Malachy*, 2. 13. yet. hee would of spirituall, as not relishing any sacrifice without them. What good does all our hearing doe vs, as long as wee want *Iosiahs* melting heart? no more then the strokes of the hammer doe the anuile. All our prayers what are they but idle prattle, if they bee not piercingly darted out of the Publicans smitten heart? no prayer strikes Gods eares, but his whose heart was first stricken with Gods hand. Neither commonly doe any exhortations preuaile with others, which proceede not from an affected heart. *Origen*, after his fall reading for his text that *Psal.* 50. *What hast thou to doe to take my word into thy mouth, &c.* and not able to speake for teares, set all the Congregation a crying. So effectuall is the very silence of a touched heart. See the example of the woman of *Samarita*, *Ioh.* 4. 39. mightily preuailing with her neighbours, Christ hauing before humbled her.

5. Humiliation is the way to true exaltation. Godly sorrow is the mother of true ioy: for it giues a vent to sinne, that lies heauy vpon the conscience, as lead, and so the heart eased of that burthen, is light. *Blessed are they that mourne* (saith Christ) *for they shall bee comforted.* But woe bee to you that laugh: for yee shall weepe. Because the fire of Gods mercy and loue, could not make you weepe heere, the fire of hell shall hereafter. Blessed are they that weepe heere, where there are wiping handkerchers in the hands of Christ. Else they shall weepe heereafter, euen when they shall see all the teares of the mourners in this life wiped away; Happy art thou if thou weepe heere, where thy

*Sanctum me-
nit non tan-
tum verba, sed
& ipsi affectus
spirituali gratia
pleni sunt.
Chrysost.*

5. The way
to exaltation.

Math. 5.

thy teares may bee water to quench the fire of thine owne concupiscence ; Else thou shalt weepe where thy teares shall be oyle to feede those eternall flames. Happy art thou, if in godly indignation thou gnashest thy teeth for thy sins here. Else shalt thou in a desperate murmuring, gnash them in hell at thy punishment, and gnaw out thy very tongue for sorrow. Miserable is that mourning in hell, where the Diuell the tormentor is at hand, with his Scorpions. But happy is the mourning heere, where the Spirit, the Comforter is at hand, with his oyle to supple thy wounds. Repenting teares are the wine of God, and his Angels. Well mayest thou expect from them the *oyle* of their comfort, when thou hast giuen them the *wine* of thy teares.

CHAP. VI.

*Of the examination of our hearts
by the Law.*

THe last point followeth, and that the chiefeft of all, namely the *practise* of Humiliation.

And it consisteth in two points. { 1. In the inward working of it in the heart.
2. In the outward expressing of it when it is wrought.

4. The practise of Humiliation in two things.

1. Inward working.

1. In consideration of our owne wayes.

Pfal. 38. 18.

Math. 9.

Ierem. 3. 13.

Reuel. 3.

Lam. 3. 39. 40.

Ierem. 17. 9.

Hagg. 2. 1.

In the inward working of it two speciall duties must be practised.

1. Consideration of our owne wayes to G O D.

2. Of Gods wayes to vs.

1. For the first ; There will bee no sorrow for an euill not knowne. Sinne must bee seene, before it can be sorrowed for, *I agnize my sinne* (saith David) *and am sorry for mine iniquitie*. Only sinners, that is, such as know and feele themselues to bee sinners, are called to repentance. *Ieremie* calling the Church to Repentance, first biddes her *know her iniquitie*. After Christ had discovered to *Laodicea* her miserable estate of pouertie, blindnesse, nakednesse, he bids her repent.

Now vnto a true sight of sinne, there is required a narrow search after it, and serious consideration of it. *Man suffers for sinne*, sayes the Prophet : But how shall we know for what sinnes ? The next words shew, *Let vs search and try our waies, and turne to the Lord*. The heart is deepe and deceitfull, and (as in such houses where malefactors are hid) many secret lurking holes are there for sinne, vnespied, vnlesse a more through search bee vsed. Therefore the Prophet exhorting to this dutie, sayes, *Gather your selues*, that is, gather your wits together that dispersed and wandred about vanities, and intentiuely fixe them vpon the consideration of your owne estate. Indeede in the examination of a close and cunning companion, the Iudge had need haue his eyes in his head. In the practise of Repentance wee sit as Iudges vpon our selues, and our

sinnes,

sinnes, and therefore in the examination and triall of them had neede haue our wits about vs. And therefore the Prophet bids vs *examine our hearts on our beds*, in the still silence of the night, when there is nothing to distract vs, and when after our first sleepe our wits are freshest.

Psal. 4.

And this he prescribeth as the onely way to true humiliation. *Tremble, and sin not.* There is humiliation. And that ye may doe so, *speake in your selues, commune with your owne hearts*, examine your reins,

This is the first thing noted in that Prodigals Repentance. *He came to himselfe* (saith Christ) *and said &c.* By his sinne, as he wandred from God, so from himselfe, hee was a stranger at home in his owne soule. He was as it were a mad man, besides himselfe, he had not the vse of his reason, to *consider* his owne estate, and therefore now beginning to bethinke himselfe of his doings, hee is said to come to himselfe. A phrase of the same nature is that of *Salomons* concerning the Repentance of the Israelites, *When they shall turne to their owne hearts and returne.* The beginning of returning to God, is this turning to, or vpon our owne hearts, and taking notice how matters goe there. The minde hath many motions and turnings about? but the best is, when in this grane and sad *consideration* it turnes and reflects vpon it selfe. Else what is it for her to mount vp into the heauens, to compasse about the whole earth, to flie ouer the seas, to descend downe into the bottome of the Deepe, if whiles thus busie abroad, she be idle at home, & knowing other things remaine ignorant of her selfe?

Luc. 15. 17.

1 King. 8. 47.

David

Psal. 119. 59.

Ezek. 16. 61.

Ezek. 18. 28.

Jer. 31. 18. 19.

David though a King, and had many things to thinke vpon, yet neglected not this. *I haue considered my waies*, saith he. And what followed? Vpon consideration lamenting them, *I turned my feet into the waies of thy testimonies*. It is impossible the straying Traueller should returne into the way, that markes not, nor mindes not his way, that thinkes not with himselfe, Am I in the right? When God will bring the wandring lost sinner home, hee puts such thoughts as these into his heart, God hath placed thee heere in this world, made thee after his image, endued thee with reason and vnderstanding; surely, to doe some thing more then brute beasts doe, who minde onely things present; euen to seeke and serue him according to his Word. But tell me now ô my soule, doest thou answer this end of thy creation? doest thou set God before thine eyes? nay rather, doest thou not the cleane contrary? so *Ezechiel* describes the Repentance of the Israelites, *Then shall yee remember your owne waies & courses, and be ashamed*. And againe, *Because he considereth and turneth away from his transgressions*. For this *Consideration* instructs a man thoroughly in the knowledge of his estate. And after *I was thus instructed, I repented*, saith *Ephraim*. We see in nature there is the same instrument of seeing and weeping, to shew that weeping depends vpon seeing. Hee that sees well, weepes well. Hee that sees his sinnes thoroughly, will bewaile them heartily.

Loe then the cause of that great hardnesse of heart, and senselesnesse that raigneth this day in the world; Euen that brutish inconsideration, that
men

men go on, *walking rashly*, and minde not what they do, or in what case they stand to Godward. *No man repented*, saith *Ieremie*, but why? no man said, *What haue I done*, but as the horse rusheth into the battle, so they into their sinnes, blessing and flattering themselves therein; and putting away all such thoughts, as should but once offer to make their courses questionable. Banke-routs will not endure the sight of their counting-booke, nor fowle-faces of the looking glasse. Guilty *Rachel* will be loath to rise when searching *Laban* comes. Nay, Elephants out of the conscience of their owne deformitie, will be troubling the waters.

Leuit. 26.

Ierem. 8. 6.

But if indeed wee desire to worke our hearts vnto godly sorrow, wee must then deale faithfully with them, and truly enforme them of their estate. And to this purpose an *Inquisition* must be erected, an *Audit* must be kept in them. Many a man prayes, and confesses his sinnes, and performes such like outward exercises of Repentance, yet without any inward touch, because they do not as Christ counselleth, enter into thy closet, and secret parlour of their hearts, and there behold their many, and greuous sinnes, the sight whereof would make them pray with griued and troubled spirits, and euen poure out their soules vnto the Lord in the teares of Repentance.

Math. 6.

It were to be wished that we had the *fore-wit*, to consult of that wee doe before hand, and to say, *what am I doing*? But if heere we be inconsiderate, wee must yet at the least haue the *after-wit*, to examine that which is done, and to say, *what is this we haue*

haue done. In the creation, when God reviewed at the end of euery day, the worke of the day, and at the end of the sixe dayes, the whole and all the parts, and seeing *all to be good, and very good*, how thinke we was hee cheered? The repenting sinner when hee shall recount his dayes past, and take a suruay of his seuerall actions therein, and finde *all naught, and very naught*, how can so ruefull a spectacle, but worke much grieve and pensiuenesse of minde.

A dead carkasse when whole, sends foorth a filthy stench; much more when it is cut vp and opened. Sinne considered in grosse is odious and vgly enough. But when by examination it shall bee anatomized, and euery particular thereof discouered, ô how terrible must such a sight bee, and how auailable to a through humiliation.

But of the necessitie and vse of thy examination & search of heart, and life in the practise of true contrition, there is no question. And the difficultie is, *how we should examine.*

For our direction therefore heerein know that in this search wee must labour to finde out two things.

1. Our sinne.

2. Our misery by reason of sinne.

In the search of sinne, both *Originall* and *Actuall* sinne must be found out.

1. For Originall sinne, wee must know that in it are two things.

1. The *Guilt* of the first sinne of *Adam*, in eating the forbidden fruit. For in *Adam* as the roote of all

all mankind we all sinned. And if we had no inherent sinne of our owne, this imputed sinne of his were enough to damne vs.

Rom. 5.

2. That which necessarily followeth vpon the former; The generall corruption, and deprauation of our whole nature: and it consists in these two points.

1. The whole man is in Euill. Euery part and power of soule and body is infected with this leprosie: from the crowne of the head to the soales of the feet, there is nothing but boiles and botches.

Gen. 1. 2.

2. Whole euill is in man; that is to say, the seeds of, and so a fitnesse to all sinnes, euen the most odious. As the *Chaos* at the first creation had the seeds of all creatures, and wanted onely the Spirits motion to bring them forth: so this *Chaos* and masse of sinne hath the seedes of all sinnes, and wants but the powerfull motion of Sathan, and warmth of his temptations to hatch euen Cockatrices, and such like poysoned monsters. O how should this humble vs to thinke what venomd natures wee haue, so that neuer was there any villany committed by any forlorne Miscreant, wherevnto we haue not a disposition in our selues. We cry out of *Cain*, *Iudas*, *Iulian*, the *Sodomites*. Why, we carry them all in our owne bosoms. They are but glasses to see our faces in: as in the water face answereth to face, so doth the heart of man to man, saith *Salomon*. As there is a full agreement twixt the liuing face, and the representation in the water, so twixt *Iudas* his heart, and any other mans: as there is the same nature of all Lyons, so of all men.

Prov. 27. 19.

Let

Thom. in suppl.

Rom. 7.
Psal. 51.

Let then the Schoole-men goe and teach that Contrition is not for *Originall*, but onely *Actuall*, and those mortall sinnes. But he that shall in searching see what a bottomlesse gulfe, what a filthy sinke it is, shall see what cause he hath to bewaile it with *Paul*, and with *David*.

II. For *Actuall* sinnes, we must search out what we can.

1. The number.
2. The hainousnesse of them.

1. As touching the number, diuers directions for search may be giuen.

A man may consider himselfe according to those diuers relations, wherein he stands bound to God, to himselfe, to his brethren, either in the Church as a Minister; in the Common-wealth, as a Magistrate; in the family, as father, mother, childe, master, seruant, husband, wife. Now a man should carry himselfe along through all these considerations, and examine himselfe of the discharge of his duty, and in euery one of them.

Or else he may diuide his time according to the seuerall places and conditions, wherein hee hath passed it. So much time spent in my Parents family: so much in apprenticeship: so much in a single life: so much in marriage: so much priuately: so much in this or that publique calling: so much in this towne, so much in that: so much in this house, so much in that. And here he must examine himselfe how he hath filled vp the empty spaces of his houres; what good he hath done in these seuerall portions of time.

But

But the best way of examination is, by the Law of the ten commandments, truly vnderstood and applied. For many will acknowledge themselves sinners *in grosse*, but come to the particulars of the Law, and then they are innocent, they neuer brake either the first, or second, or third &c. commandment. Like as if a man saying he were sicke, and being therevpon asked where, and led a-long from his head to his feet, should yet then be well in euery particular part. The reason is because the Law is not vnderstood by them; *For by the Law* (vnderstood) *comes the knowledge of sinne.*

Rom. 3.

Therefore to helpe vs in examining our hearts by the Law, these rules of interpretation must be remembred. 1. Vnder the negative, the affirmative is comprehended. When euill is forbidden, the contrary good is commanded. 2. Vnder one good or euill action, all of the same kinde or nature are comprehended, yea, all occasions and meanes leading thereto. 3. The Law is spirituall, and bindes euen the heart and thoughts thereof. 4. The Law requires not onely our *observation*, but *preservation*, that is, that we doe not onely keep it our selues, but cause others also what in vs lieth to keep it. And therefore it forbids not onely the doing of euill our selues, but helping, or any way furthering of others, though but by silence, conniuece, or slight reproofe, as that of *Eli* to his sonnes. This rule is gathered out of the fourth commandment; Thou, thy sonne, &c. which by proportion must be applied to all the rest. 5. That especially we must search our selues by the first and last commande-

mandement : for that they pierce deeper then the rest, euen to thoughts not consented to.

Thus conceiuing of the Law, lay it to thy heart, and try thy selfe by it, and loe with *Ezechiel* still shalt thou see new, and *fresh abominations*.

1. Command. *Thou shalt haue no other Gods but mee.*

Thou wilt say, I beleeue that there is onely one true God, maker of heauen and earth, and I desie all the Idols of the Heathen.

Ans. Yea, but the Law is spirituall, and claimes the heart, the affections, the thoughts. In the which looke how many sinnes are cherished, so many false gods are there chosen, as it were *Barabasses* rather then Christ. Looke how many creatures thou inordinately louest, fearest, trustest, reioycest in, so many new gods hast thou coyned: and wilt thou then plead not guilty, this commandement arraighning thee?

2. Command. *Thou shalt not make any grauen image.*

O sayes one, I abhorre the Popish images, and the idolatry of the masse. Yea, but vnder the negatiues, the affirmatiue is comprehended. Doeſt thou loue the true worship of God, as thou hateſt the false. Thou detestest popish fasting; louest thou true fasts? Thou loatheſt the masse: Delightest thou in the supper of the Lord? Thou despisest the Priests of Antichrist: Reuerenceſt thou the Ministers of Christ? These interrogatories will pose and pulse many.

3. Command. *Take not Gods name in vaine.*

I heare

I heare thee saying; I cannot away with swearing. Yea, but doest thou reprove others swearing? *Dent. 5. 1.* for the Law must be *preserved*, not *deserved* onely. Againe, vnder Gods name is comprehended his word, works, and whatsoeuer it is whereby hee makes himselfe knowne, according to the rule, vnder one kinde &c. And diddest thou neuer heare Sermons vnpreparedly, irreuerently? &c.

4. Command. *Keepe holy the Sabbath.*

Why we worke not; we trauell not. We come to Church. Yea, but the Law is spirituall, and requireth euen the rest of thy heart from worldly thoughts, much more of thy tongue from worldly speeches. And how often hast thou here offended?

5. Command. *Honour thy father &c.*

Oh I should be vnnaturall if I did not so. Yea, but thy Magistrate, thy Minister, thy Husband, thy Master, thy Superiours are thy Fathers also. And hast thou no way failed in performance of honour to all these? And thou that art any of these fathers hast thou preserved this Law? or rather by an vnbecoming carriage hast thou not invited thy inferiours to contemne thee?

6. Command. *Thou shalt not kill.*

Here thou thinkest thy selfe innocent indeede. Yea, but there is a murder of the heart, hatred, wrath &c. Perhaps by greening the heart of thy brother vniustly thou hast shortned his dayes. Or if free from bodily murder, yet haply thou hast murdered his soule by thy negligence, by thy euill example.

7. Command. *Against Adultery.*

Here also the lust of the heart, yea, the vse of any prouokements thereof, as idlenesse, drunkenesse, gluttony, wanton bookes, lookes, pictures, dances, speeches, vesture, gesture are sufficient to make thee guilty before God: yea, winking at it in others.

8. Command. *Against stealing.*

Here euen Couetousnesse is a Pick-purse before God: Yea, and not to vphold the estate of our brother is stealing, for the poore are made owners of part of our goods. *Prou. 3.*

9. Command. *Against false witness bearing.*

Where lying, flattering, detracting, listning to tales, yea, not giuing testimonie to thy brothers name, and commending Gods grace in him, makes thee guilty.

10. Command. Cuts to the very quicke, condemning the very first motions of sinne springing out of our hearts, though reiected presently.

Well then, this filthy dunghill, how euer vntirred it did not annoy vs, yet after this raking in it the stench will bee intolerable. Though in our blindnesse we might please our selues, yet when our eyes are opened to looke in this glasse, ô what vgly creatures shall wee thinke our selues then? Though in the darke seeing no danger, we were feareleffe, yet by this light discerning not onely the beames, but euen the least moates, and seeing so infinite a swarme of sinnes, yea an armie of iniquities incompassing vs, how can we chuse but be confounded in our selues, and forced to cry out
with

with *Iob*, Not one of a thousand : and with *David*, If thou markest what is done amisse, who shall abide it ?

Psal. 130. 3.

2. Besides the number of our sinnes, their ha-
nousefesse must also be found out. A sore which at
first seemes nothing, by reason of the small quanti-
ty of skin that is broken, afterward being searched,
and launched, and the dead flesh taken out, the
hole is much greater then before. So sinnes which
seeme small and petty sinnes to carnall ciuill men,
such as they thinke may easily be washed away with
a few formall cursory prayers, when once they be-
gin to search them by the Law, they appeare out
of measure sinfull.

There is no greater hinderer of serious humilia-
tion, then that tricke of extenuation, whereby men
deale with their sinnes, as the steward with his ma-
sters debts, for an hundred, he set downe fifty. But
if we would make our hearts bleed in godly sor-
row, we must strictly presse euery circumstance,
whereby it may be aggrauated. It is noted in *Pe-
ters* weeping, that he first weighed his sinne, and con-
sidered the heightning circumstances, the person
denied, Iesus Christ, the Lord of glory, his owne
person that denied, a Disciple of Christ, the meanes
he had to haue kept him, Christs admonition, the
manner, with swearing and cursing, and that not
once but often. So doth *David* amplifie his sinne
by his knowledge, *Psal.* 51. *Thou hast taught mee
wisdom in my secret parts.* I cannot plead ignorance,
thou hast most familiarly and fully acquainted mee
with thy will.

Luc. 16.

Mar. 14. 72.

Psal. 51. 6.

In this search also the place where, and the time
when

Hos. 7. 5.

when the sinne was committed would be inquired after. Drunkenesse on the Sabbath, swearing in the Church-assembly, receiue increase of filthinesse from the holinesse of the time and place. *Hosea* thus brands the drunkenesse of the Nobles. *In the day of the King*, wherein either his birth or coronation was solemnized, which craued *Prayers* rather then *Cups*, euen then *they made themselves* drunke with flagons of wine.

Inquire also whether the sinne haue been repeated often, and specially after Repentance, and how long it hath beene continued in: for custome and daily practise ripens sinne. Idlenesse to the twelfth houre is greater then to the sixt. And this is the search we must make for our sins.

Deut 27. 27.

2. As our sinne, so our misery procured by sinne must be considered and beheld in the Law. Euen the curse of God begun here, and to be persfired hereafter in torments easelesse and endlesse. *Cursed is euery one that abideth not in all the things written in this booke.* And this curse must be applyed to euery particular Commandement, and not to the whole Law onely.

When thus we shall know our estate, our nature to be poysoned, our liues laden with innumerable, and those hainous and horrible rebellions, bringing vs into the state of condemnation, on our parts wholly vnauoydable; when a man shall know all this, what flinty brest is there that cannot be moued? Strike the rocke of thy heart, with the rod of the Law, discouering thy sinne, thy misery, and riuers of water will gush forth.

And

And this is the first duty for prouoking of godly sorrow the consideration of our owne waies.

The second followeth, the consideration of Gods wayes, both of

Iustice.

Mercy.

1. Of *iustice* : It worketh much vpon the heart, when a man considers how the Lord hath mer with him in his sinne, and hath shaped answerable punishments. *My soule hath them* (namely the gall and wormewood of my afflictions) *in remembrance, & is humbled within me*, saith the repenting Church. So Haggay prouoking the Iewes to Repentance. Consider (saith he) *your waies in your hearts* : but so that withall yee consider Gods wayes proportionable in the *punishment*, to yours in the *sinne*. *Ye haue sown much, and haue reaped little, yee haue eaten and haue not bene filled, drunken, and not satisfied &c.* marke the long taile of punishments your sinnes haue drawne after them.

So the Church of *Ephesus* being called to Repentance, is first bidden to *remember from whence shee is fallen* by her sinne, what she had lost thereby, viz. the presence of the spirit, boldnesse of faith, peace of conscience, ioy in the holy Ghost, free accessse vnto God in praier. Such losses thoroughly thought vpon, will pierce the heart with godly sorrow, and make the fallen Christian say with *Iob*, *Oh that it were with me as in times past*, and with *Dauid*, *When I remember these things, my soule is powred out within mee.*

2. Of *Mercy*; where the patience, prouidence, bounty,

2. In consideration of Gods waies of

1. Iustice, And Lam. 3.

Hagg. 1. 6.

Renel. 2. 5.

Iob. 29.

Psal. 42.

2. Of Mercy.

Rom. 2.

bounty and kindnesse of the Lord is seriously to be recognized of vs; knowing, as the Apostle speaketh, that it *leadeth vs to repentance*. But heere specially excelleth the meditation of the death and passion of Christ; wherein thou shalt see both the infinitenesse of thy sinne, and Gods loue. And heere consider thy finnes, as the *Judas* that betrayed, the souldiers that apprehended, bound, smote and wounded thy Sauour, as the gall and vineger in his mouth, spittle in his face, thornes on his head, nailes in his hands, speare in his side. Surely, if a man but vnwittingly should kill, though the silliest and basest man that is, it could not yet but bee a great trouble vnto him. What then should this bee to vs, that we haue wilfully murdered the Lord of glory, the sonne of God himselfe?

Rom. 12. 20.

Behold also Gods infinite loue, and see Christ doing the same to thy finnes, which they to him, and in suffering death at their hands, inflicting death on them, and all other thy spirituall enemies: for God doth that to his enemies to make vs relent, which he bids vs to do to ours: *If thine enemy hunger giue him meat, if he thirst giue him drinke*. Nay, when we Gods enemies were dead, he gaue vs life, and that by the death of his owne sonne, and so hath heaped coales of fire on our heads, to melt our hearts in godly sorrow. The way then to pierce our hearts with sorrow for sinne, is to behold Christ pierced with nailes on the Crosse. *Then shall they looke on mee whom they haue pierced, and lament*.

Ezech. 12.

And this is the *consideration* both of our own, and Gods waies, required as an *incentive* and prouoke-
ment

ment of godly sorrow. The which shall bee farre more effectuall, if wee keepe *iournals* or *day-bookes* of them both, both of our speciall sinnes, and Gods speciall mercies : for then in the exercises of Repentance may we the more easily set our sinnes in order before our eyes, and for the better affecting of our hearts, may wee spread the catalogue of our sinnes before the Lord, as *Ezekiah* did *Rabsakehs* blasphemous letter. This course holy *Bradford* tooke, and some thinke *Job* did so, because of that speech, Not one of a thousand.

2 King. 19. 14.

CHAP. VII.

Of Confession and Deprecation.

HVmiliation wrought in the heart, must bee expressed outwardly both in word & action.

2. Outward expressing it in word.

In word by his } Confession of sinne,
and
Deprecation.

In Confession consider } 1. Parts.
2. Manner.

1. In Confession
In it 2. parts
which are 2.

The parts of confession are two. 1. Accusing of our selues. 2. Iudging of our selues.

Both these are necessarie duties. For by accusing our selues we preuent *Sathan*; by iudging our selues we preuent God. When we haue *accused* our selues

1. Accusation
In which,

what can Sathan that *accuser* of the brethren say, which wee haue not said before, so his mouth is stopt; Hee comes too late: wee being *Accusers*, God is our *Discharger*, and what then shall Sathan be but a *Slanderer*?

By iudging of our selues, doe wee likewise put God out of office: for he will say, loe how this man iudgeth himselfe: I will not therefore iudge him. If in *Ahabs* hypocriticall iudging, seest thou not how *Ahab* humbleth himselfe, I will not therefore humble him, how much more in the sincere and seuerer iudging of the godly. Indeed in iudging of others, Iudge not least ye bee iudged; but in iudging of our selues, iudge that ye bee not iudged.

Now for the former, namely, the accusing of our selues, there must be these three things therein.

1. A particularizing of our finnes. In an accusation it is not enough to accuse in generall, but we must come to particulars, and charge the accused with this or that crime. How can the Physician help him that sayes he is not well, and will not tell him where. Many deale with God in the confession of their finnes, as *Nebuchadnezzar* with his Inchanters about his dreame: that hee had dreamed hee told him, and desired an interpretation; but what his dreame was hee could not tell. So many confesse themselves sinners, and desire pardon. But wherein they haue sinned, and what their finnes are, they cannot, or will not tell. Generall Confessions, and *ingrosse*, are too too *grosse*. No, they must be particularly remembred, and ranked, and sorted together in order.

1 King 21.29.

Math. 7. 1.

1 Cor. 11.

Three things.

1. Particularizing of sinne

Dan. 2.

2. And being thus set in order, some of thy chiefest finnes must be culled out, which haue bin most dishonourable to God, and discomfutable to thine owne soule. Thus *Paul* in his confession insists specially in that grand and capitall sinne of persecution. *I persecuted the Church of God.* And so those Israelites. *Besides all other our finnes, wee haue sinned in asking a King.* For he that truely and seriously repents of one sinne, specially his dearest and sweetest sinne, will much more repent of his other lesser finnes. Hee that will shake off his greatest friends, will much more forsake the meaner, and lesse respected. And indeede vsually Repentance is first occasioned by some one speciall hainous sinne laid to heart. The Apostles *Acts* 2. doe specially presse the murther of Christ vpon the Iewes, and *Acts* 17. Ignorance vpon the Athenians, & Christ adultery vpon the woman of Samaria, calling her to repentance. As in battels, though they fight against the whole Army, yet specially against the head and Generall; as, *Fight neither against great, nor small, but against the King of Israel:* so specially we must set our selues in our confession against our Master-sinnes; the King being caught, the rest will neuer stand out.

3. Though we must specially dwell vpon some of our most specially finnes, yet the rest must not be neglected: for as *Confession* must bee particular, so also must it be full. And our more greuous offences must bring the rest to our remembrance. As *Dauids* murther and adulterie brought euen his birth-sinne to his minde. And that sinne of strange wines

2. Culling out the cheefe.

2. Tim. 1. 13.
1. Sam. 12. 19.

1. King. 22.

3. Yet not neglecting the rest.

Psal. 51.

Efr. 9.

wiues many other sinnes to *Efraes* minde. As wee in correcting our children for one fault thereupon remember them of, and reckon with them for many other before; and as in accusation, when a man is endited of some speciall crime, his enemies vpon that occalion bring in whatsoeuer else they can get against him, further to disgrace him: so heere in accusing our selues nothing willingly must bee omitted. Take wee heede of spirituall guile in hiding ought. Thou maiest hide God from thy selfe, thy selfe from God thou canst not. To the Physician thou wilt discouer euen thy most shamefull diseases, the fruites of thy filthy wickednesse. If thou shouldest conceale but one circumstance of such a disease, it might kill thee. And six theeues being entred into thy house, if thou shouldest let but one of them alone vnsearched and vndiscouered, hee would serue the turne to cut thy throate, and steale thy treasure. Thou must then powre out thy *whole heart as water*, as the Prophet speaketh; which some of the *Ancient* haue interpreted of a full confession, when nothing is left out. As in powring out of water euery drop goes out, not so in powring out of oyle.

Lam. 2. 19.
opened.

Psal. 19.

Yet in some cases the omission of some particular sinnes is excusable. As first, in want of *knowledge* and *memorie*. Heere to cry out with *Dauid*; *Who knoweth the errors of his life? Clense me from my secret sinnes*, shall be accepted. Secondly, in want of *leasure*, as when a man is suddenly preuented by the hand of God, as the theefe on the crosse, or by extreame and violent sicknesse. Heere to remem-

ber

ber thy chiefe finnes, as he his stealing, and for the rest to confesse generally is accepted in mercy of the Lord.

The second part of confession is the *iudging* of our selues. First, for the nature, or qualitie of our finnes; wherein wee must bee most seuerer against our selues, so was *Iob*. *I am vile*; *Agar*. *I am not a man, I haue not the vnderstanding of a man in me*; *Dauid*. *I haue done exceeding foolishly*. Though before he thought he had done exceeding wisely. So *Paul* iudges himselfe the *head of sinners, the least of the Apostles*, yea of Saints, yea, lesse then the least. Hee giues himselfe the highest place among sinners, the lowest among Saints. Secondly, for the desert of our finnes. Heere wee must passe the sentence of the Law, adiudging our selues to death, & so stand before Gods tribunall as guiltie persons with ropes about our neckes. *Ezech*. 36. 31. *Then shall ye iudge your selues worthy to be cut off*. *Daniel*. 9. *Shame belongs to vs*. *Luk*. 15. *I am not worthy to be called thy sonne*.

These be the *parts* of Confession: the *manner* folowes; wherein six things are required.

1. Confession must be in *Faith* of Gods mercy, for forgiuenesse of, and helpe against the sinne confessed. Wee must confesse, not as the conuicted malefactor to the Iudge, as *Achan* to *Ioshua*, who assures himselfe of certaine death, and lookes for no fauour; but as the sicke man to the Physitian, that hath hope to be cured by him. And heere our faith is surer a great deale. For we cannot so assure our selues either of the will or skill of the Physitian
to

2. Iudging our selues.

Iob. 39 37.

Pro. 30. 2.

2 *Sam*. 24.

1 *Tim*. 1. 15.

1 *Cor*. 15. 9.

2. Manner of it in 6. things.

1. In faith.

Hof. 5. 15.

Dan. 9.

Ezr. 10. 2.

2. In shame.

Ezra. 9.

1 Sam. 15. 30.

to heale vs as of Gods : neither that in the matter of shame he will be so faithfull to vs, as God. Wicked men confesse as *Indas*, *I haue sinned*, but despaire swallowes them vp. When they acknowledge their fault, they seeke not Gods mercy ; as the Prophet excellently bringeth in God coupling these two together, *Till they acknowledge their fault, and seeke mee*. So did *Daniel*, yet there is mercy and forgiveness : And *Shecaniah*, *wee haue sinned* : yet there is hope in *Israel* concerning this.

2. It must be in *shame*, with annihilated, deiection and confounded spirits, as *Efra*. *O my God I am ashamed, and confounded to lift up mine eyes to Heaven* : for though faith bee confident, yet not impudent. Though *Efra* had faith, and called God his God, yet was hee ashamed with his sinne, though not with the shame of a condemned malefactor, yet of a good Sonne or Subiect offending his Father, or Soueraigne. The wickeds presumptuous faith is a shamelesse faith ; it makes them shamelesse in sinning : and their shame is a faithlesse and desperate shame ; They cannot in their shame call God their God with *Ezra* : But both these must go together. Many in confessing begge mercy with the *Publicane*, but their eyes are not cast downe in godly shame as his were. They are not touched with any serious sense of their owne vilenesse, to thinke with *Iob*, dust and ashes good enough for them. *I haue sinned*, saith *Saul*, yet *I pray thee honour mee in the sight of the people*. Lo a proud and high minde in confession where our intent principally should bee to shame and abase our selues.

3. In

3. In *sorrow* with a bleeding and melting heart, as *David* Psal. 51. In confessing, euery sinne confessed should be felt as a dagger pricking vs at the heart. Else the confession of sinne is worse then the sinne confessed, the remedy is worse then the disease; and after such confessions, we had neede to re-confesse our selues for our confessions. It would more anger vs to see those that haue wronged vs confesse their wrong with an impudent forehead without relenting, then the wrong it selfe did which they confesse.

4. With a *free heart*; not extorted by the paine of the racke, as *Pharaohs* was, who when he was off the racke, bit in his confession againe, and recanted; not wrung nor wrested from vs by the dint of argument, as *Sauls* was by the force of *Samuels* reasons. Our owne hearts must smite vs with *David*, before *Gad the Seer* come to smite vs, and they must vrge vs out of loue to our God offended, to come and confesse. God loues a cheerefull Confessor; who needs not to be laboured vpon by his Minister, friends, or neighbours, nor to be haled and pulled to confession by sicknesse, or such like extremitie: for the vilest hypocrite will stoop then. *Balaam* when he saw the Angels naked sword could say then, *I haue sinned.*

5. With an *angry and impatient heart* against sin, and our selues for sinne. The repenting sinner though he be the most patient to God, yet the most impatient to himselfe, and full of indignation to his sinnes. Thus was it with *David* befooling himselfe in his confession, 1 *Sam.* 24. 10. and calling him-

3. In sorrow.

4. With a free heart.

2 Sam. 24.

Num. 22. 34.

5. With an angry heart.

Iob 41. 6.

Ier. 31. 9.

6. With an
honest heart.

Prou. 28.

Act 24. 14.

Deut. 1. 41.

himselfe *beast*, in confessing his distrust in Gods providence. Thus was it with *Iob*, *abhorring* himselfe in his confession, and with the Publican *knocking* himselfe, shewing what minde he carried to his sinne, euen to doe the like to it, and with *Ephraim* in anger *smiting himselfe on the thigh*. This is the way to fall in with God, to fall out with our selues; to be frends with God, to be enemies with our selues.

6. It must be with an *honest heart*, in confessing of sinne, forsaking the sinne confessed. *He that confesseth, and forsaketh his sinne, &c.* Confession and confusion of sinne must go together. Here many errors in Confession are discovered.

First many confesse their sinnes in a brauery, as *Paul* did his religion: *I confesse*, saith he, *that after the way they call heresie, so worship I the God of my Fathers*. So many gracelesse men there are, that doe ioy to make long and large accounts of their lewdnesse, feeding their delights with their lines past, as the dogge returneth to smell of his cast gorge, and the horse to his dung: yea, when by *Confession* they haue disgorged their sinne, they presently with the dogge licke vp their vomit againe. Others there are that are fully set vpon sinne in confessing, as those Israelites that said, *we haue sinned: we will goe vp*: As much as to say, *we haue sinned: we will sinne*; for God forbad them flatly to goe vp. Others there are, that, as the Papists, presume to sinne, because of *confession*, thinking by it to be eased, as the drunkard by vomiting. And though some in their good moodes may seeme in
confession

confession verily to purpose amendment, yet these are no sound, no settled, no sincere and honest purposes, but sudden flashings conceiued by their deceitfull hearts rather to auoide the iudgements felt or feared, then truly to please God. But we in our confession must imitate that good *Shecaniah*, who in confessing sinne entred into Couenant with the Lord against the sinne confessed. *We haue sinned: now therefore let vs enter into conuenant with the Lord.* Otherwise confession the remedy against sinne is turned into sinne. The remedy increaseth the disease. Some of the Heathen in the dayes of sacrifice to their Idols for health, did riotously banquet to the preiudice of their health. So too too many of vs in the very selfe-same dayes we confesse our sinnes, we runne afresh to our sinnes. And God in his iust iudgement punishes hypocriticall confession with a further greedinesse of sinning. When the heart is not rent with the garments, the rending of the garments sowes the sinne faster together: when the heart and conscience is not knocked together with the brest, that knocking will neuer batter sinne, but consolidate and compact it more firmly together, it will be as the knocking of a naile, which driues it further in.

In the next place to *Confession* we must ioine *Deprecation*, with strong cryes crauing pardon, euen as the poore hunger-bitten begger does an almes, or as the cast malefactor pleads for his life at the barre before the Iudge. Thus did *Dauid*; *Haue mercy vpon me o Lord, according to the multitude of thy compassions, &c.* And *Daniel*, O Lord heare, o Lord forgiue

Efra 10. 2, 3.

*Tundens pectus
& non corri-
gens vicia, ea
consolidat.
August.*

2. In Depre-
cation.

Psal. 51.

Dan. 9.

forgiue, againe, and againe repeating his cries.

In these poenitentiall prayers we may note these two things: First, that they be deeply serious: the guilty theefe pleading for his life, goes not about to entertaine the Iudges eares with quaint phrased and fine words, but he studies to shew the passion and affection of his heart. There are some lusty beggers, that in begging will keepe a flourishing in their Rhetoricke, such as it is. A wise man will neuer be moued to compassionate them: He will thinke they are not thoroughly hunger-bitten, they would vse another kinde of dialect then, and leaue their fooleries, and fall to humble and pittifull complaints and grones. As *Salomon* saies, *The poore man speaketh supplications*; so the repenting sinner being poore in spirit, speaks supplications. The best flowers hee can garnish his prayers with, are his sighes, his sobbes, his grones, his cries. This is the Rhetoricke of Repentance in prayer. The affectation of carnall eloquence in prayer, shewes there is litle repentance in such prayers.

2. That oftentimes affection in them is so strong that words faile, *Rom. 8. 26.* *David* when *Nathan* had wounded him cryed out, *I haue sinned.* Why, will some say, did he not go on and craue pardon? his inward greefe was such that hee could not in words: in desire of heart he did: his heart was full, and the seedes of the 51. Psalmes were then in his breast. So the Publican said no more but *Lord be mercifull to me a sinner*, yet there was affection and meditation enough to haue spent a whole day in prayer, and not onely to furnish that short sen-

tence,

Prou 13.

Luk. 18.

gence, Lord be mercifull. Some haue more words then matter in their prayers: but humbled repentants haue more matter then words: and so are freighted, as great throngs of people pressing out at some narrow passage sticke fast, and cannot goe forward but very slowly. Some are very short in prayer for want of matter and affection: but repenting sinners are short, because of the abundance of matter and affection; being as full vessels that doe not runne presently at the first piercing; or as the flesh that in deeper wounds bleeds not presently. Thus was it with the repenting prodigall: he purposed to speake thus, and thus to his father, namely, Father I haue sinned, &c. make mee but as one of thy hyred seruants. Now this last clause he leaues out when he comes to his Father, by reason his heart was so surcharged with greefe, his passions drunke vp his speech, as we see how Christs teares made his speech broken and imperfect, *Luk. 19. 41.* And fit it is indeede there should be this sweete harmony betwixt the repenting sinners heart and tongue, his *broken heart*, and his *broken prayers*.

Luk. 15.

The Use. Seeing the practise of true humiliation consisteth in these exercises of *Confession* and *Deprecation*, let vs in Gods feare buckle to the serious practise of them. Hast thou sinned? Suffer not sin to lie vpon thy conscience; Cast vp thy confession; suffer not the impostumation any longer to paine thee with the swelling; but giue a vent to the humor and so get ease. *Dauid* professeth that neither in silence, nor in roaring he could finde any ease,

Psal. 32.

Deo peccatum
dicere sufficit,
& soluitur. In
hominibus vero
contrarium pe-
nitens cum pec-
catorum confissi
fuerint tunc
magis puniuntur
Chrys. ad pop.
Ans hom. 3.
1 Ioh. 1.
2 Sam. 24.

Iob 31.

till he came to confession. But *I thought I would con-
fesse, and then thou forgavest*: among them indeede
in there Courts confession brings no such privilege,
there, *confesse and be hanged*; after confession fol-
lowes condemnation: but here confession and in-
stification goe together. *If we confesse, God is faith-
full to forgive*; it must needs be some speciall service
which God promiseth so great a reward vnto. Da-
uid after his sinne of numbring the people, proueth
himselfe to be Gods seruant, because he confessed it,
Take away the trespassse of thy seruant: yea but how
darest thou call thy selfe Gods seruant, who hast so
lately and so greenuously sinned? He answers, *for
I haue done foolishly*. Though I am not his seruant in
playing the foole, yet in confessing my folly I am
his seruant. Iob among many fruits of obedience,
as Iustice, Mercy, Chastitie, whereby hee would
proue himselfe Gods seruant, reckons also this of
confession: *If I haue hid my sinne as did Adam*,
equalling the confession of his sinnes with the best
of his vertues. For as he onely can tell his dreame
that is awakened out of his dreame; so he only can
confesse his sinne, that is truely and thoughtly a-
wakened out of his sinne by the spirit of God: far
are they from repentance, who in stead of a free
and child-like confession after their sinne are ready
to vse shifts, excuses, extenuations, minsing, miti-
gations, dawblings with vntempered mortar; nay
that doe sow cushions vnder their elbowes, and lay
pillowes vnder their heads, that they may sleepe se-
curely in their sinnes. A pitifull thing it is, that
whereas God hath giuen shame to sinne, and bold-
nesse

nesse to confession, the matter should be so inverted, that men should be impudently bold in sinning, and yet ashamed to confesse when they haue sinned. Well in concealing thy sinne thou doest but keepe the Diuels counsell, his secretary thou art, whose policie it is thus to ouerthrow thee. Hee knowes right well the next way for vs to get glory from God, is to glorifie God. And then doe we glorifie him, when by confession wee shame our selues. According to that of *Iosua* to *Achan*, My sonne giue glory vnto God; and of *Daniel*, Glory to thee o Lord, shame to vs. When man will not glorifie God by shaming himselfe, God will glorifie himselfe by shaming man. When man will not open his mouth to plead against himselfe, and his sinnes, God will stop his mouth when hee would haue plead for himselfe before his iudgement seat, and strike him dumbe that he shall not haue one word to say in his owne defence. It is deceit enough that the Deuill should bring vs to sinne: tis double deceit to make vs hide and excuse our sinnes, and so to preuent vs of that mercy which is promised to simple and ingenuous confession. Hauing sinned therefore, lay not in the way of Gods mercy the stumbling blocke of thine owne iustification, but open the lap of thy confession to receiue it; as *David* doth, *Haue mercy vpon me, &c.* but why? for I *know*, or acknowledge my iniquitie. Well may hee open his *Lap* to receiue Gods mercy, that opens his *mouth* to confesse his owne misery. *Open thy mouth wide in hearty prayer and confession, and I will fill it with the sense of fauour and mercy.*

Pudorem, & verecundiam Deus dedit peccato: Confessionis fiduciam. Inuertitur Diabolus, & peccato fiduciam prabet, confessionis pudorem. Non pudet peccare penitere pudet. Iosh. 7. 19. Dan. 9.

Noli opponere obicem defensionis sed aperisimum confessionis. Aug. Psal. 51. 1, 2, 3.

Psal. 81.

CHAP. VIII.

Of reall Humiliation.

2. Indeed.

THE expressing of our Humiliation in Deeds followes: And it consists in three sorts of actions.

1. Such as respect our selues.
2. Such as respect God.
3. Such as respect our brethren.

1. In regard of our selues.

Joel 2. 15, 16,
17.
Exod. 33. 4.

1 Cor. 7.

FOR our selues. And that is, the restraint of our selues in the vse of the comforts and pleasures of this life: as meates, mirth, marriage, musicke, apparell, company &c. This restraint must be sometimes in action, when in more speciall sort wee humble our selues in fasting, but alwaies in affection, so that we be not deuoured, and eaten vp of any earthly pleasure, but *may reioyce as though we reioiced not*. In wearing of sumptuous apparell be no more puffed vp, nor make any more reckoning of it, then if it were sack-cloth; in faring more daintily be no more prouoked to excesse in gluttony, or to satisfying of our appetite, then if we sate at a poore leane table. Repentance is the sobriety of minde, but worldly pleasures make the minde drunken. This is the heauinesse spoken of *Luc. 21. 34. Take heede lest your hearts be oppressed with surfering and drunkenesse*. It is a drunken heauinesse, not the heauinesse of godly sorrow. And indeede this is the reason that many are so eager in the pursuits of their pleasures,

pleasures, because they would make Gods Sergeant, their owne conscience, that pursues them drunken with these pleasures: iust as many men vse to do, getting the Sergeant that comes to arrest them into the Tauerne, and there making him drunke, that so they may escape. This excesse that is in pleasures shewes how little men haue tasted of true humiliation. If they did bathe themselves in salt teares could they bathe themselves in this sweet milke? If they did consider what Christ suffered for their sinnes, his want of all these outward comforts, euen of an house to hide his head in, his hunger, thirst, nakednesse, his vineger on the crosse; Could they so fill and glut themselves euen to satiate and surfet with the pleasures of this life, and spend their whole precious time in them? would they not rather sleepe their owne dainties in this vineger of godly sorrow, and delay this strong wine with this water, and eate their meats, as the Iewes their Passouer, *with sowre hearbs*? It their spirituall ioy in that Sacrament, where Christ was giuen to the Beleeuer, was to be seasoned with this sorrow, how much more should this outward temporall ioy? Thus did *Dauid* notably expresse his humiliation: *I cause my bed euery night to swim, and water my couch with my teares*: His bedde is the place of his ease. Now looke how he qualified that one ease, and comfort, so by proportion did hee all the rest. Not our beds only, but our boords, our gardens, our fine buildings, all our delights must be washed with this water, as good *Bradford* vsually at his dinner vsed to shed teares on his trencher

Exod. 12.

Psal. 6. 6.

Lam. 3. 29.

cher. So the woman *Luc. 7.* sate weeping and wiping, while they were eating at Table. *Ioseph of Arimathea* makes his garden or place of pleasure, to be a place of *Humiliation*, by building a sepulcher therein. Thus also doth *Jeremie*, bring in the repenting sinner testifying his humiliation: *Hee sits alone*, retiring himselfe into his closet from his vaine and delightfull company, hee shuts vp himselfe close, and *laies his mouth in the dust*. What then shall we say to our Epicures, to our good fellowes, and the rest of that crue, but that of *Amos. 6.* *Woe be to them that are at ease in Zion*, not sitting alone, not washing their beds with their teares, but with their quassings and carowlings, *They lie stretching themselves on iuery beds, eating the lambes of the flocke, and the calves out of the stall, and sing to the sound of the violl, &c.* For as they forget *Iosephs affliction*, so they forget their owne sinnes: were they remembered, they would be sowre sawce to their sweete meate, and would be as gall and wormewood to imbitter vnto them all their vaine delights.

2. Such as respect God. And those actions are twofold.

1. Feare, trembling, silence at his rebukes and threatnings, *Is. 66.* 2. *I looke to him that is of an humble and contrite heart*, but who that is, hee shewes by the words following, *and trembles at my word*. A man whose courage is cooled, and naturall spirits wasted, and his very heart broken with crosses in this world, is soone taken downe. A little thing daunts such a poore soule, whereas a man of spirit and courage will not be terrified with ones threatnings.

2. Such as respect God are twofold.

1. Feare.

things. Before our Repentance, oh the stoutnesse and stiffenesse of our hearts against God ! Though the Lyon roared neuer so much , wee would not tremble : but when with the hammer of the Law, and happily of some afflictions besides , God hath broken these stout hearts of ours , then alas what a little thing will make vs stoope ? An angrie word, or an angrie looke will more humble vs then, then angrie strokes and stripes could doe before. Thus was it with broken hearted *Iosiah*: he heard the book of the Law only read in a priuate place, by a layman, and yet his heart melted. Alas wee heare the same threatnings not read onely but preached at large, with an edge set on them , in the open Church by Gods Ministers, and yet wee tremble and relent no more then the seates wee sit on , and the stones we tread on. So contrite *Hezekiah*, when *Isaiah* threatned him , he bowed, hee tooke not the boldnesse and fool-hardinesse of *Ahab* against *Micah*, and which many now take, to kicke against the Minister and his doctrine, and to say , It is not good which thou saiest, as *Ahab* said, but *the word of the Lord*, saies hee, *is good*. Thus was it with *David*, and so is it withall tender hearted Christians, that when God hides his face, and lookes but a little awry on them, then are they sore troubled. So was it with humbled *Iob*, Behold (saies he) *I am vile, what shall I answer thee, I will lay mine hand upon my mouth, once haue I spoken, but I will answer no more yet a twice, but I will proceed no further*. So *Jonah* testifies his repentance , by closing his Prophecie with his silence. But many are like those impudent cast-

2 King. 22. 10,
11.

Ie. 39. 8.

Iob. 39. 37. 38.

Jon. 4.

Math. 25.

awaies at the last day, that will not sticke to giue God the lie when hee rebukes them by his Ministers, *Lord (say they) when saw wee thee an hungrie, and fedde thee not?* as if they had said, why doest thou challenge vs of that whereof we were neuer guiltie? and so they charge God to charge them falsely.

2. Humble patience.

2. *Humble patience* in all our afflictions: I say humble patience; for there is a threefold patience.

1. Constrained and perforce, when a man beares that which he would faine be rid of, as the damned in hell. 2. Voluntarie and cheerefull. But now one may suffer cheerefully when hee that afflicts deales vniustly. And this patience argues a vertue rather in the sufferer; then any iustice in the inflicter of the punishment. 3. There is therefore an

Lam. 3. 39. 33.
31.

humble patience, when a man acknowledges the righteousness of his afflictions in regard of his sins: when a man frees and iustifies God, and blames himselfe altogether. So *Lam. 3. Wherefore is the liuing man sorrowfull? Man suffereth for his sinnes, for God doth not punish willingly, nor afflict the children of men: In stamping vnder his feete all the prisoners of the earth.* This is that which is called in Scripture,

Lam. 3. 28. 29.
30.

Humbling our selues vnder the hand of God. When we take Gods part against our selues in our crosses, and not our owne parts against God, as the humbled sinner sits alone, and keeps silence, and puts his mouth in the dust, and giues his cheekes to smiters. So the Repenting theefe, wee are indeede heere righteously. So

Luc. 23. 41.

the poore woman acknowledged the name of a dogge at Christs hand, *Truth Lord, yet the dogs eat the crummes that fall vnder the table.* So the Lord

Math. 15.

sayes

sayes of the Israelites, that *their uncircumcised hearts should be humbled, and they should willingly beare the punishments of their iniquities.* When then we mur-
mure, and like the angrie horse stamp, and champ
the bit in our crosses, and doe not with the Pro-
phet say, *I will beare the wrath of the Lord, because I*
haue sinned against him, wee know not as yet what
true humiliation is.

3. Such as respect our brethren : and these a-
ctions are threefold.

1. In meeke and quiet bearing all iniuries, vn-
kindnesses, and disgraces whatsoeuer. An vn-
humbled wretch cannot suspect the least wrong, but
hee swels presently. Whereas if a man bee truly
humbled, his humilitie will tell him; thou deseruest
thus to be vsed, thou art worthy of these wrongs.
Loe then true humiliation will make vs not onely to
take Gods part, but euen our wicked enemies part
against our selues, as *Dauid* tooke *Semeis* against
himselke, *Let him alone.* *Dauid* beeing humbled
thought there could come no disgrace to him
which his sinnes deserued not. So *Hezekiah* and
his people held their peace when *Rabsakeb* rayled
on them. For none can thinke or speake so vilely of
an humbled repentant, as hee himselke thinkes of
himselke. Who could haue said more of *Paul* then
he himselke did, when hee said he was the *chiefe of*
sinners. The wicked call Gods children Hypocrites,
proud, couetous, worldly. Why alas ! they call
themselues so, and accuse themselues with heavy
hearts of all these sinnes vnto the Lord. And wher-
as they vse to be humbled with the sense of these
finnes,

Leuit. 26. 41.

Mic. 7 9.

Such as re-
spect our bre-
thren. 3.
1. In quiet
bearing of in-
juries.

2. Sam. 16.

2 King. 18. 36.

1 Tim. 1. 15.

finnes, they will be so far from being mooued with these clamours of the world, that they will reioyce rather that there is matter, and occasion giuen them to shew and expresse their humiliation. It is an ill signe when a man can put vp no iniurie. *Moses* being a meeke man humbled with the sense of his owne vnworthinesse, with silence passed by the grudgings of *Aaron* and *Miriam*. And *David* when he was reuiled *was as a deafe man that heard not, and as a dumbe man, in whose mouth was no answer.*

Numb. 12.

Plal. 38. 12 13

2. In not ad-
uancing our
selues aboue
our brethren.

Rom. 12.

Luk. 14.

2. In not preferring and aduancing our selues aboue our brethren, but in making our selues equall with those of the lower sort, and *in giuing honour going one before another*, accounting the lowest place good enough for vs, *choosing the lowest place at the feast.* And so indeede an humbled sinner will thus abase himselfe. First of all considering that euen his best part, his soule, is made of nothing. This excellent creature that thus reasons and discourses, not long since was nothing: Now nothing is lesse then a Feather, then a stone, then a moate in the ayre. But then when he lookes to his sinnes, hee sees himselfe worse then nothing. That ambition then which raignes in men whereby they aspire to the highest places, and iudge themselves worthier then others, shewes plainly that they were neuer yet truely humbled for their sinnes.

3. In not cen-
suring.

3. In not daring Masterly and iudge-like to censure: for the humbled sinner finds so much matter at home within himselfe, that hee hath no leasure to looke so much into others. And therefore though seuerer to himselfe, yet more milde to others, *in meeke-*

meekenesse of minde esteeming every man better then himselfe. And those faults he sees in others he takes notice of happily in himselfe, or else of others as bad, at least of the seedes and inclinations to those sinnes. Therefore *James* after hee had commanded vs to humble our selues, hee addes, *speake not euill one of another*: For how doth hee humble and cast downe himselfe, that goes about to cast downe others, and trample them vnder his feete.

4. In abasing and submitting our selues to the lowest and meanest offices of loue to our brethren. Thus the humbled sinner will *make himselfe a seruant vnto all*, and according to the *Apostles* commandement, will *serue others by loue; and bearing other mens burdens so fulfils the Law of Christ*.

Phil. 2. 3.

Aut sumus, aut fuimus, ut possumus esse quod his est.

Iam. 4. 10. 11.

4. In submitting to lowest offices.

1 Cor. 9. 19.

Gal. 5. 13.

Gal. 6. 2.

CHAP. IX.

*Of the contraries to Humiliation, Despaire
and a seared Conscience.*

Hitherto of the grace of Humiliation it selfe: Now to adde a word or two of the contraries to it. Contrarie to godly humiliation or contrition are these two. 1. Desperation. 2. The blockish, the seared, and senselesse Conscience *that is past feeling*. Both these indeede must be auoyded, but yet the latter of the two is more vsuall, and more dangerous; more vsuall, because it is more pleasing
to

Ephes. 4.

Sam.

to our nature, whereas Desperation is more distastefull in regard of the bitterness. And therefore Sathan wants that baite to bring men to despaire, which he hath to bring men to senselesse securitie. Therefore heere we may say, as they sang of *Saul* and *David*. Desperation slaies *thousands*, Securitie *ten thousands*, euen as more die of intemperancie of diet, then are killed by the sword: so though Despaire be more *fearefull*, yet Securitie is more *frequent*. More dangerous also, because Desperation may be turned sooner to good, for that the despairing person is touched with the sight of his sins, & feesles his owne miserie: But the senselesse conscience is nothing so, it hath neither sight of sin, nor sense of miserie.

Both these extreames of Desperation and of Senselesnesse come from one cause, and that is, the neglect of the prickles and wounds of conscience. It is a great mercy of God to giue vs so faire warning from a Monitour within our owne bosomes. The warnings others giue vs, wee are readie to except against. Wee cannot except against the warnings of our owne hearts. But as when milder correction preuailes not with our children, wee proceede to seuerer discipline: so when Conscience her gentler prickings are neglected, she falles to deeper wounding and cutting; when rods wil do no good. God puts Scorpions into her hands to scourge vs to death. Every little pricke of an accusation fetches as it were some blood from thy soule; Now if presently with a repenting heart thou wouldest craue the blood of Christ to be applied to thy soule, the
bleeding

bleeding would be stayed. But because thou neglectest the bleeding, and thinkest to stay it by base medicines of thine owne, therefore the wound bleeds still, and thou shalt die of it. And thus we see how desperation comes from the neglect of the pricks of Conscience.

But againe and that more commonly the Conscience growes seared, and past feeling, so that a man may now sinne freely, and that without controule of Conscience, after that he hath once begunne to despise the admonitions and accusations thereof. So wee see the Father giues ouer correcting his vnhappy childē, when he growes worse for all his correcting of him. Thus many mens consciences deale with them, speaking in a manner vnto them, as God speaks to the Iewes, *Why should we smite you any more, since yee fall away more and more?* you set light by our warning, we will euen giueouer. Conscience is Gods officer, and it is set by God to. doe the best office that can be to vs. But when God sees his officer not regarded, he will discharge him of his office. When a wound is not taken in time, the flesh festers, and growes dead and rotten, so also it fares with the wounds of Conscience. A *wounding Conscience* neglected will grow a *dead Conscience*. O then howsoeuer thou maiest set light by the checks and rebukes of men, and maiest shake them off, yet neuer reiect or contemne the checks of Conscience. In any case take heede of that, for either it will continually ring such a loud peale in thine eares as shall make them to tingle, and thine heart to tremble: or else that

Isa. i. 5.

2 Sam. 24. 10.

which is worse, it shall for euer after hold its peace. Doe wee then feele the priuy nippes, and secret snibs, and pulls of our consciences? Let vs giue eare to so wholsome a rebuker. Let vs seeke presently to the Lord for mercy and forgiuenesse. Let vs humble our soules before him in confession. Let vs put Conscience out of office no otherwise then thus, that as Conscience hath accused vs to our selues, so now we will goe and accuse our selues to our God. For if Consciences rods, and checks cannot driue thee to Repentance, whose should? Many there are that in regard of their places are free from the rods, and the checks of men, as Kings, and great Ones: Who dare checke them? None may smite them, yet God in mercy towards them will haue their Consciences to smite them, as *Dauids heart smote him*, though a King. Conscience takes no notice of Kingship. Therefore all, euen great States, and they of all others must most listen to, and heede the voice of Conscience, lest otherwise it fare with vs as with those whom great and violent noises continually heard, at length make deafe, as in those that dwell by the fall of the riuer *Nilus*. Or as it doth with vn lucky boyes, who being vsed to the rodde, at length harden themselues, and regard it not.

CHAP. X.

Of the names whereby the second part of Repentance, viz. change of heart is set out in Scripture.

Hitherto of the former part of Repentance, *Mourning, Humiliation or Contrition*: The second followeth, *Turning, Reformation, or Conuersion*, where consider we 1. *The Names.* 2. *The Nature.* 3. *The Practise of it.*

1. For the *names*, they are more especially two.
1. An Hebrew name signifying Turning or Conuersion. 2. A Greeke name signifying After-wit, or wisdom.

The first name is a metaphor drawne from Travellers, who hauing gone out of their way, must come backe againe and returne into the right way if euer they meane to arrive vnto the intended period of their iourney. We all are or should be Travellers to God, to Heauen-ward: but we are turned aside into the quite contrary way: we are like the Prodigall departing from his fathers house, like the lost sheepe straying from the fold: therefore we must turne backe againe, and set our faces towards GOD, vpon whom we haue turned our backs. It is impossible his feete should euer stand in Heauen, whose eyes are not turned towards it. Men doe vainely perswade themselves of finding God

2. The second part of Repentance, Conuersion; where

1. The names of it.

Iſa. 9. 13.

God and his kingdome with faces turned vpon sinne, and backs vpon God. Excellently doth *Iſay* ioyne together *turning* and *seeking God*. A man may long enough seeke an Easterne Countrey in the West, ere he finde it. And as long may hee seeke God in the wayes of sinne and Sathan, ere he shall meet with him. This phrase then sheweth the absolute necessitie of Repentance: for as he whose backe being turned vpon mee is gone far from mee can neuer be with mee, vnlesse he turne his face towards me, and so make towards me with his feete: no more can we sinners that are gone away from the Lord euer enioy him, or be with him, vnlesse by Repentance we turne towards him: onely thus turning may we seeke him, and thus seeking can we finde him.

The second name is *Metanoia*, *After-wit*, or *After-wisdome*, opposed to *Pronoia*, *Fore-wit*, fore-casting and prouiding before hand.

This name teacheth that euery impenitent sinner is a witleffe foole, and that true wisdome consists in turning from our sinnes to the Lord. Of the *Baptist* drawing men to Repentance, it is said, *He shall turne them to the wisdome of the iust*. The minister saies *Paul*, *must wait if God at any time will giue the refractary Repentance*, *ἡ ἀνάνησις*, that is, that they may awake out of their drunken sleepe, and become sober. Implying that as long as we lie in our sinnes, we are as drunken sots void of all vnderstanding. Hence that phrase of the repenting Prodigall, *He came to himselfe*, implying that before he was mad, and besides himselfe. *If thou wilt be wise*.

Luk. 1.

2 Tim. 2. 25.

Luk. 15. 17.
Pron. 9.

wife, thou wilt be wise for thy selfe, that is, thine owne soules good, saith Salomon.

Let now the worldling and impenitent wretch go, and thinke Repentance folly and himselfe wise, that will not be troubled with so heauy and melancholy a thing. They shall sing another song one day, euen that *Wisd. 5. We counted them fooles, but &c.* Is not he a foole that being out of his way, will not returne backe when the right way is shewed him? Harke what *Jeremy* sayes of such: They haue refused to returne: therefore I said they are poore; how poore? poore in the braine, poore in wit; for he addes, *They are foolish*: for this cause that rich man is called a foole for all his worldly wit, and those Virgins foolish Virgins for all their blazing lamps. It were madnesse to thinke of coming vp to the top of the house without the staires or ladder; so to come to Heauen without this ladder of Repentance. Extreame folly for a man to aime at some excellent end, and in meane time neuer thinke of the meanes that should compasse it, nay to doe that which is directly contrary thereto. For a man to professe his desire after Heauen, and yet to shun Repentance the onely way that carries thither. Worthily therefore is Repentance called *After-wisdom* or *After-wit*. In other things *Fore-wit* is preferred before *After-wit*. But here the after-wit of Repentance shall bring vs to a farre better estate than euer wee should haue attained if *Adam* had had the fore-wit to haue espied the deceit of *Sathan*, and so to haue preuented the danger. This is the wisdom that is commended to vs in the parable

Ierem. 5. 4.

Luc. 12.

Luc. 16.

nable of the vniust steward. And it is the wisdom *Moses* prayes for: *Teach vs so to number our dayes,* counting euery day for the last, *that we may apply our hearts to wisdom,* euen to the wisdom of prouiding for our soules by Repentance.

And so much of the names giuen to this second part of Repentance.

CHAP. XI.

Of turning from sinne.

2. The nature of it, where

THE second poynt to bee considered in this Change or Turning, is the *nature* thereof, and that is set downe in the definition to be a turning from sinne to God.

Here though the nature of it be set forth by a metaphor drawne from change of place, yet indeed Repentance is no change of place, but of qualities, manners, and dispositions from *Euill* to *Good*. The soule and body in regard of their essence, powers, faculties, and proper and naturall actions remaine the same after Repentance that before. Onely the corrupt and vicious qualities in them are taken away, and so they are rectified. Sorrow, feare, ioy, &c, are not abolished, but onely polished, and refined of that drosse of error in regard of their object. Feare of punishment is turned into feare of sinne, and worldly sorrow into godly, carnall mirth

mirth into spirituall ioy in the Holy Ghost.

Againe, this change is twofold. 1. *Passive*, whereby God changes and turnes vs: In the which we are meere patients, and God only works. 2. *Active*, whereby we being turned and changed by God, doe labour further to turne and change our selues. Both these in time are together, but yet distinct in nature. The former is that which is called *Regeneration*, and is as it were the infusing of a soule into a dead body. The latter is Repentance, and is the motion or stirring of the soule infused. Of it *Iohn*, when he saith, *He that hath this hope, purgeth himselfe*. And this latter active Conuersion in Repentance, is the effect of the former passive conuersion. *After I was conuerted I repented*: so *Isay* 30. 21, 22. And in this regard is Repentance made the gift of God, because his turning of vs, is the cause of our turning our selues.

1 Ioh. 3. 3.

Ier. 31. 18.

For the vnderstanding of the nature of this turning two things must be considered. 1. The *Parts*. 2. The *Properties* thereof.

The parts are two. 1. *Auersion* from sinne. 2. *Conuersion* to God.

1. The parts, which are

1. Auersion from sinne.

For the former: It was thus expressed in the definition, Repentance is a grace, &c. whereby the sinner &c. turnes from his sin: where let vs marke that Repentance is made a turning from sinne indefinitely without restriction: whence arise those two Consecutaries. 1. That there is no sinne so great but may be; And 2. That there is no sinne so small, but must be opposed and encountered with Repentance. Reason sayes, Great finnes cannot be: and

small

Gen. 4.

small finnes need not be repented of. In great sins Reason derogates from Gods mercy; as though they could not be pardoned for all our Repentance: *My sin is greater then can be forgiven.* In lesser, from his iustice and truth; as though they might be pardoned without any Repentance at all. Against both these errors oppose we both these assertions, and thus do we maintaine them.

Heb. 6.

1. I say; There is no sinne so hainous or hideous, but there is place for Repentance, the sinne against the Holy Ghost alwayes reserued: of which it is said, that it is *impossible* that euer the offenders therein should be *renewed by Repentance*. Not that the arme of Gods power is shortned, or the bowels of his mercy so straightned, as though any sinne could ouercome either: but as of a Phylitian though otherwise able, and willing to heale a Patient, it may be said yet, he cannot heale him, if he be obstinately wilfull, and will neither endure the Physitian, but spits in his face, nor his physicke, but spils it on the ground; euen so the case is here. Therefore cannot this sinne be pardoned, this spirituall disease be cured, because this is the nature of it, to rage and raue desperately both against the physicke, and against the Phylitian; to trample the bloud of Christ vnder feet, and to despight the Spirit of God the sprinckler of this blood, and not to endure him, when he perswades to prepare the heart to Repentance, for the receipt of that soueraigne medicine.

Heb. 10. 19.

But as for all other sinne; Christ sayes, *I came to call sinners* (without exception) *to Repentance*, though

though Publicans and Harlots: *Princes of Sodom and Gomorra*, that is, such as matched the filthy Sodomites in wickednesse, are yet bidden to wash themselves in this riuer. The conspirators against Christ are called to *kisse the sonne*, namely with the kisses of that repenting woman, *Luc. 7.* who would haue thought that euer the crucifiers of Christ, who *shed his blood by murder*, should haue *drunke his blood by faith*; and imbruing their hands in *the matter*, should haue bathed their soules in the *merit thereof*? And yet euen these are bidden Repent.

II. 10. 16.

Psal. 2.

A. Es. 2.

This is to comfort such whom the multitude and hainousnesse of their sinnes discourages, as though there were no accessse to mercy by Repentance. Vnto these God sayes, *Come, let us reason together*: Stand not reasoning with your owne distrustfull hearts, but hearke what I say to you. *If yee will wash and clense your selues by Repentance; Though your sinnes were as red as crimson, &c. yet then shall they bee white as snow.* O but my sinnes are exceeding great, and aboue the ordinarie lize: why so much the more neede hast thou to repent: the more dangerous the disease is, the more is phylicke vsed. And if thy sinne bee so great as thou complaineest, what meanest thou to make it greater by not repenting? The greatnesse of thy sinne troubles thee. Repentance will make it lesse: it is onely impenitencie that is the condemning sinne. O but the greatnesse of my sinne hinders mee from repenting: say not so: Remember that Christ is thy physician, and repentance is his phylicke, *Math. 9.* *The whole need not a Physician, but the sicke; I came*

II. 1. 18.

*Ludibria Me-
dicorum.*

not to call the righteous, but sinners to repentance.
Wilt thou now make him so weake and vnskilfull a Physician, that hee should bee good only at a cold, or at the rheume, or some such petty infirmitie, and not able to deale with a burning pestilentiall feuer? Indeed bodily diseases sometimes so weaken that there is no abilitie to receiue, much lesse the power in the phylicke receiued to worke. Many diseases are there that pose the best Physicians, and are their shame and reproch: not so heere: Neuer art thou so low brought, but Christ is able to make thee take his receite of Repentance: and when it is once taken, neuer doubt of the working: for there is no sinne, no spirituall disease that exceeds the skill of our spirituall Physician, Iesus Christ. And therefore so many examples wee haue of horrible sinners renued by repentance, as *Rahab* an Harlot, *Abraham* an Idolater, *Manasses* a Tyrant, *Paul* a Persecutor, those Magicians called at the birth, that debauched theese called at the death of Christ.

This doctrine condemneth the rigour of the *No-
uatiens* denying repentance to them that fell away through feare in time of persecution.

It answereth also that Question concerning *Re-
lapse* or *Recidination*, into some greiuous sinne after repentance for it, namely, whether such relapsed persons may be recouered againe by new repentance? This doctrine shewes plainly they may. Because no sinne is excluded from Repentance, saue that one vnpardonable. And heereto adde these reasons.

1. Relapse into some one particular greivous offence, after repentance seemes not to bee more heynous, than a generall and long continued reuolt of one eminent in the profession of the truth, from religion, to idolatrie, from holines, to filthinesse of life. But euen such a reuolt may be holpen by repentance, as in *Salomons* case. Therefore a relapse also.

2. Repentance is Christs phisicke for sicke sinners, *Matth. 9.* Now if temporall phisicke do helpe relapses into the same diseases, why may not repentance releiue relapses into the same sinnes.

3. Christ commands vs to forgiue our brother vnto 70. times 7. times in one day, if hee repent. Now that which God bids vs do, in some measure we doe it: and that good which we doe, and haue, we haue it from God, and doe it by his helpe. All our goodnes and mercy is but a little particle out of his fulnesse, a drop out of his sea. Therefore if there be such mercy in vs to forgiue those that after their repentance for some iniuries done vs, offend againe in the same kinde, much more then in God, the Father, and fountaine of mercies.

Math. 18. 22.

4. Neither want wee altogether example of Scripture. *Abrahams* example, *Gen. 12. 19.* hazarding his wiues chastitie by a slipperie policie: and againe, *Genesis. 20. 2.* dashing his foot at the same stone is alleaged by some. To the which wee may also adde that of *Iohn*, worshipping the Angell the second time, after the Angells rebuke for his former error. But in these examples there is no mention made of repentance after the first slip. Though

6

in all likelihood the rebukes of an Angell should preuaile with *Iohn*, and of a heathen man with *Abraham*, specially when he saw Gods rebuke in the danger hee was in. Besides that these seeme rather to bee examples of *infirmities*, than of *more grievous offences*, whereof the question is made. As for *Peters* dissimulation in his Iudaizing, Gal. 2. it was nothing of that nature that his dissimulation was in denying Christ. And therefore it cannot bee counted such a Relapse as wee now speake of. The example of *Ionas* seemes fitter for this purpose: his sinne was grievous to runne away from God, and forsake his ambassage to *Niniueh*: and for it being grievously punished in the Whales belly, hee there heartily repented, as appeares, *Ionas*. 2. yet for all this when God spared *Niniueh*, hee was angry with him, and iustified his former sinne, and wilhed hee had neuer come thither; which in effect, and before God was all one as to haue committed that sinne againe the second time. Here is comfort then euen for relapsed persons, that are intangled againe in the same offences whereout formerly they were deliuered by repentance. And yet this comfort belongs onely to poore troubled consciences, not to presumptuous sinners. It is not to incourage any that stands to fall, or that is fallen to lye still, but onely him that is fallen, and feeles himselfe fallen, and begins to despaire of recouerie, to strue to get vp on foote, by putting him in hope of a possibilitie of rising vp againe by helpe of that *stone which is set as far the fall*, so and that much more for the rising againe of many.

Ionas 4. 1. 2.*Luk*. 2.

But

But as for lesser slippes, whose experience doth not tell him that euen after repentance he is againe and againe hampered in the same snares of anger, techinesse, lust, negligence, secret pride, hypocrisie, vaine-glory, &c? Though yet the fruit of serious repentance before will appeare in our falling againe, that we shall presently catch our selues tardie. Therefore we must not be ouer-much perplexed in such cases, to thinke our former repentance vnfound, For repentance doth not wholly take away sinne, but onely weakens it, lessens, and impaires it. And as he truely runned who afterward sitteth downe: so he may truely repent of some sin who afterward is foyled by it againe.

2. Consecrarie is, that there is no sinne so small but it needes repentance. The world thinkes that repentance is onely for more grievous sinnes, as murther, adulterie, oppression, blasphemie: as for lesser matters they hope they may bee dispensed withall. Here our ciuill men are to bee nipped, who put away repentance from themselves, because free from grosse scandall. Surely, though they had no vnbeleefe or prophanenesse of heart, which indeede are as heynous sinnes as any, yet haue they cause enough to repent, if it were but for the very least idle thoughts, or words they euer thought or spoke. The children of God whose heart God hath softned by the touch of his spirit, will be troubled euen for the least sinnes; accounting no sinne little which is committed against so great a God. *Iohn Husse* that good Martyr in his imprisonment repented for his playing at Chesse, because

*For Martyrol.
in Epist. Huss.*

Reuel. 2. 4. 5.

because of the losse of time, and prouocation vnto anger. So *Bradford* and *Ridley* for their negligences, and secret infirmities euen in good actions, as is to bee seene in their letters. When *Dauids* hand did but touch the lap of *Sauls* garment, that touch of his hand cost him blowes and stroakes of heart. Euery thing is laid to heart by Gods children, such things the world neuer sticks at, sinnes of omission as well as of commission. *Ephesus* is called to repentance for leauing her first loue. Euen not to increase in grace according to the good meanes, and occasions we enioy, is a matter that craves repentance, fauouring our selues, though in neuer so small sinnes cannot stand with repentance, which turnes the backe vpon all sinnes whatsoeuer, be they great, or be they small.

CHAP. XII.

*of the second part of Conversion, Turning
to the Lord.*

2. Conversion
to God.

THe second part of *Turning*, is turning to the Lord. In sinne our backes are turned to him, in repentance our faces are turned towards him. For it is not enough to cease from sinne, but withall wee must turne to the Lord, and set our hearts towards him and his kingdom. *O Israel if you returne, returne vnto me saith the Lord. And let him that stole*
steale

Ier. 4. 1.

scale no more, but let him labour and giue to him that needs. For euery tree that brings not forth good fruite shall be hewen downe and cast into the fire. Many lead a ciuill and an honest life, not spotted with grosse sinnes, yet for all this they haue prophane hearts turned to the world-ward, not sauouring or affecting the things of God. But heere is the very pith of repentance, *The turning of the heart upward to heauen*, and fixing the eye vpon God, and so making towards him with the foote: that so it may be said of euery true Repentant, that his behauiour is as of one that is going vp to the *heauenly Ierusalem*, as it was said of Christ going to the *earthly Ierusalem*. Oh this one thing showes how little repentance there is in this world, when the flame of our affections carries vs downward to the earth. A plaine argument the heart is turned to God: For in this regard a Christians *conuersation is in heauen*, because by repentance his eye is now turned to heauen, and his feet are carrying him thither apace.

This then ministers exceeding great comfort to the poore repenting sinner discouraged with his manifold slippes and infirmities, and is brought to doubt of the truth of his repentance by the sense of his many and daily frailties. Such an one may remember that repentance consists in a turning of the heart and affections to God, not in walking in a way without a stumbling foot. Repentance takes not away stumbling, it takes not away slipping, and sliding of the foote. It keepes the *face* from turning from God, and the *foote* from walking from God. It fares with a Repentant as with a man going

Eph. 4. 28.

Math. 3. 10.

Luk 9.

Phil. 3. 2.

ing vp an hill, who though hee may haue many falls and slippes, yet still is said to bee going vp the hill, because his face is toward the toppe of the hill : So it is with the penitent sinner, he is turning to God, though he haue many fals, because his face is set, and the maine current of his affections is bent vpon God. This therefore be thy comfort, thou wende not out to meete and to welcome sinne, but it came vpon thee at vnawares, and like a coward coming behind thee strooke vp thine heeles, thy feet indeed slid a little downeward, but thy face was still vppward.

But the maine point that heere is to bee insisted vpon, is this, that repentance alwaies brings with it a wonderfull, and a palpable change and alteration of the heart and life. When our affections, like wilde madde horses are violently galloping to hell, the spirit of God by repentance, as by a bridle, suddenly giues a ierke and turnes them, and sets them a going as fast the other way. So that those our companions in the broad way stand maruelling at vs, that we breake off company, and doe not still continue *running out with them into the same excessse of ryot.*

So great is the change that not onely our selues, but others also may discerne it as to maruell at it. It is compared to the change of darkenesse into light, which who sees it not ? yea vnto the change of a stone into flesh, *I will take away the stonie heart, and giue you a heart of flesh.* Why doth Sathan bid Christ turne stones into bread to proue him selfe God ? He had long before done a greater matter
then

1 Pet. 4. 4.

Eph. 3. 8.

Ezek. 36. 26.

then that, euen turned stones into flesh, which is softer then bread. Great and wonderfull is that change of glory in the life to come, when a peece of clay shall shine as the Sunne, when corruption shall put on incorruption, when these base earthly bodies shall be spirituall bodies, and these weake ignorant soules shall become like the Angels themselves. But this change which is wrought by Repentance in the conuersion of a sinner farre excels it: For the distance betwixt *Grace* and *Glory* is not so great as betwixt *Sinne* and *Grace*: for grace is the beginning of glory. And therefore *Paul* couches *sanctification* vnder *Glorification*, being but the perfection of *Sanctification*: And *Peter* calls the *Grace of ioy, glorious ioy and unspeakable*. But sin is flat contrary to grace, and a change from one *degree* to another, is easier then from one *kinde* to another. No maruell then if the Angels doe so triumph at the repentance of a sinner, when they see a greater change then that at the first creation, when out of that deformed and confused *Chaos*, so good and so beautifull a creature as heauen & earth was drawne. Oh the bright hue the leprous soule is in, when once washed in this *Iorden*. Though before blacker then the stocke, yet now shineth as once *Ierusalem's Nazarites*. The beggers nasty ragges are stript off, the old man is put off, and the royall robes they cloath vs, the new man is put on. Great is the change of olde age into youth. Now in Repentance, of olde men we become young men, we cast our olde skinne with the Snake, and oh how smug and fresh are we then? *We euen remoue our strength with*

Rom.8.

1 Pet. 1. 8.

Luc. 15. 10.

Lam. 4. 7.

Psal. 103.

2 Cor. 5.

with the Eagle. All old things passe away, and all things become new.

Philem. 11.

1 Cor. 6. 9,
10, 11.

Here then is an excellent tryall of our Repentance. Let vs not deceiue our selues. Repentance will transforme a man out of himselfe, so that all the world may see it, and say, *How much is this man changed from that he was?* Canst thou say of thy self, as Paul of Onesimus? *Once vnprofitable, now profitable.* Or as Paul of the Corinthians, *Once I was a theefe, an adulterer, an extortioner, a couetous person, &c. But now I am washed, now I am cleansed.* Once I was a dogge vnder the table, but now a sonne sitting at the table: once I was a bramble in the wilderness, but now a pleasant and fruitfull figge-tree in Gods Orchard. If thus thou canst say of thy selfe, it is a blessed euidence of true Repentance. But how sore doth this say to full many of vs. For

First, how many prophane wretches are there that lie wallowing in their mire, and liue in the daily and greedy practise of grosse sinnes, that may say, *I was a swearer, and so I am still, I was a prophaner of the Sabaoth, a proud scoffer, and a mocker of all goodnesse, I was couetous, a drunkard, an vncleane person, and as I was, so I am still.* Thou wretch, that hast thy leprosie still sticking in thy forehead, wilt thou euer bragge, that thou hast washed thy selfe in this Iorden? Thou that hast an *Aethiopian* hide tanned in the sunne of thine owne scorching concupiscence, and the Diuels fiery temptations, thou that hast the *Leopards* spots, and the *Leuiathans* scales, wilt thou euer take the boldnes to thee of saying, *Thou Repentest?* where

is thy change? where is thy transformation? Repentance would make a change in thee. It made of *Paul* a furious persecutor, a zealous Preacher. It makes a *Lyon* to become a *Lambe*: It makes the *Lyon* eat grasse quietly with the *Lambe*, as he did at the first creation: It makes him forget and leaue off his roaring and his ramping. It made the woman of *Samaria*, and the crucifiers of Christ to become humble and serious petitioners to Christ, and his Apostles. It turned the Iaylor from scourging, to annoynt the wounds of the Apostles. It made *Zuchens* of a proling and pilling Publican, and a grinder of the faces of the poore, to be a compassionate, and a mercifull refresher of their bowels. Loe, the *Wolfe dwelling with the Lambe*, and the *Leopard with the Kid*. *David* who before his Repentance lusted after *Bathsheba* without feare, afterward was afraid, for that hee had inordinately lusted after a iittle water, and spilt it on the ground. Presumptuous *Peter*, whose voice was before his Repentance, *Though all men, yet not I*, oh how humble and how meeke was he afterward! *Symon lowest thou mee more than these?* to wit, than these thy fellows? That was our Sauours question; See now what was his answer. Not, more than these. No, he had now turned his *crowing* into *crying*, his confident *triumphs* into humble *teares*, *Lord I loue thee*, though weakly, though not so strongly as these who neuer denied, and forswore thee as I haue done, yet *Lord I loue thee*. Cowardly *Peter* before his Repentance plucking in his snail's horne at the touch of a silly girle, afterward how couragious was

Isa. 11.7.

Ioh. 4.

Acts 2.

Acts 16.

Isa. 11.

2 Sam. 23.

Ioh. 21.

Gal. 1. 10.
explained.

2 Cor. 5. 16.
expounded.

was he, how did he not feare to affront the highest Priest himselfe. Now then, thou that talkest of Repentance, shew mee the like change in thy selfe. Canst thou with good conscience say, I was thus and thus, but now the case is altered, I hate that folly which before I loued, I embrace that grace of God which before, swine that I was, I trampled vnder my fecte. Thou must be able to say so before thou canst be able to say thou hast repented. *Repentance* and *Continuance* in thine old wicked courses cannot stand together. Repentance will make thee of an earthling, a saintling, of fierce, meeke, of couetous, bountifull, of fleshly, spirituall, of a wolfe, a sheepe, yea of a *Diuell*, an *Angell*. So that thou maist say, I was an vncleane beast; but doe I follow drinking still? So *Paul*; *Doe I yet seeke to please men?* as who should say, it is time: Indeede once I did seeke to please men, but I am now otherwise then I was. So to the Corinthians, *Yea though wee haue knowne Christ after the flesh heretofore*, despising him for want of outward glory, *yet now henceforth know him so no more*. But alas, alas, no change to be scene in many, except it be from euill to worse.

2. How many ciuill men haue we, that remaine in their pure naturalls, and blesse themselves in their outward honesty, and glory in this, that they were alwaies the same, which is iust to *glory in their shame*. For what is it else but a plaine profession that they neuer had any repentance: for that would haue made a strange alteration. It would haue reuerfed, and haue vndone all that we haue done.

done. A thing indeed which ciuill men can hardly be brought vnto, to demolish and cast downe the goodly buildings (as they thinke, though indeede rotten and ruinous) of their ciuill vertues: they can hardly endure to haue all their life by-past censured and condemned for nought. But yet they must if euer they will see the kingdome of God. *Except a man be borne againe, he cannot see the kingdome of God.* The word *againe* is significant; which, as *Beza* there notes, imports, that we must goe ouer all againe that is past, and reiect it as vnprofitable, and begin a new. Thus did *Paul*, who was a better ciuillian then thou canst be for thine heart: when he repented he threw away all his glozing ciuill vertues as *offals to dogges*. And though before hee thought himselfe in good case, yet when the Law was reuealed vnto him, he saw what he was then, and then was troubled for inward lusts and motions of his heart. And these our times want not such examples, when ciuill men haue beene seized vpon by the Spirit, they haue seene their owne dangerous state, and haue beene vrged to repentance, and so haue felt a wonderfull change in their hearts and liues: of neglecters of the word and prayer, they haue become conscionable practisers of all religious duties, and zealous louers of that which before onely fashionably and for Lawes sake they haue performed.

Let then ciuill men whose nature is changed by the spirit of Repentance, know that they are in a damnable state, and that it will not be well with them, till they grow to a loathing and a detestation,

Joh. 3.
ἄνωθεν.

Phil. 3.
μετανοία.

Rom. 7.

on of this their euill life, voide of all heat and heart of holy deuotion.

CHAP. XIII.

Of the properties of Conuerſion.

2. The properties of it, which are 3.

BV T because many will yet deceiue themselves, thinking they haue Repentance when they haue none, and some againe will be so terrified with this doctrine of the change which Repentance workes, that they will thinke they haue no Repentance when indeede they haue, we will therefore further proceede to speake of three properties of this change or turning of the heart in repentance. By the two former whereof we shall terrifie the first kinde of selfe-deceiuers, and by the third shall comfort the second kinde of doubters.

1. It is orderly

1. Property. This change then must be an orderly change, beginning in the soule, euen in the very marrow and spirit thereof, and so proceeding to the outward man, and the actions thereof. This orderly change the Apostle teacheth when first he bids vs *be renued in the spirits of our mindes*, and then *let him that stole steale no more. O Ierusalem wash thine heart*. But alas how many are there that set the cart before the horse, and begin to change their liues before their hearts? Some indeede aduise vs so to doe, but as I thinke not aduisedly. It is the onely

way

Eph. 4. 23, 24.

Ierem. 4.

way to hypocritie to doe that outwardly which is not first begunne inwardly. And besides it is idle, and to no purpose to purge the channell when the fountaine is corrupt, and to apply remedies to the head, when the head-ach is caused from the impuritie of the stomacke. Miserable experience shewes how such disordered beginnings of repentance often come to a miserable end. Content not then thy selfe with leauing sinne outwardly, but see you loath it inwardly; content not thy selfe to loppe off the boughes, but lay the axe to the roote of the Tree.

2. Property. It must be a thorow change. *The Lord sanctifie you thorowout, that your whole spirit, and soule and body may be blamelesse.* Many in their repentance giue but the halfe turne, *Acts* 1. those that turne from one sinne to another, as from couetousnesse to prodigalitie, from Atheisme, or Iudaisme, to Popery. This is as if the Mouse escaping the trappe, should fall into the pawes of the Cat. It is iust like the turning of the winde from one point of the North vnto the other, from North-east to North-west, but yet still it is in the North, and as farre from the South as before. So these men turne, but yet in their sinne still, and as farre from God as before. Secondly, those that turne their vnderstandings from error to truth, but not their wills from euill to good, as those that of Papiests turne loose and vnreformed Protestants. Thirdly, those that turne from many sinnes, and with *Herod* doe many things, but yet they remaine vnturned from some one speciall sinne. Some indeede there are

2. It is thorowly.

1 Theff. 5. 23.

whose change makes them like *Æthiopians*, white only *in teeth*, euery where else cole-blacke: I meane our verball professors, that haue onely a change from the teeth outward, a change of their words, can speake well, and that is all. But others there are that goe further, and doe much, and yet not enough, because though they seeme to turne from sinne, and to looke towards God, yet haue a leering eye, and a squint respect vnto their sinnes, with *Lots* wife casting a longing looke after their olde *Sodome*. And they turne, as if a man whose face is towards the West, should turne to the North, or South: for so turning he may looke both wayes, both to the West whereon his face was set, and to the East whereon his backe was turned. So many turne from their sinnes to God, not directly, but side-wayes, so that with one eye they may looke to God, and with the other to some sinne. But as he whose face is turned directly to the East, cannot see the West, so he who indeed lookes directly to God, cannot looke to his sinnes, but he must needs haue them behind his backe. Repentance if it be true, is generall: it strippes vs starke naked of all the garments of old *Adam*, and leaues not so much as the shirt behinde. In this rotten building it leaues not a *stone vpon a stone*. As the flood drowned *Noahs* owne frends and seruants, so must the flood of repenting teares drowne euen our sweetest and most profitable sinnes. Most true is that saying of *Thomas Aquinas*, That all sinnes are coupled together, though not in regard of conuersion to temporall good, for some looke to the good of gaine, some of glory, some of

of pleasure, &c. yet in regard of auersion from eternall good, *that is God*. So that hee that lookes but toward one sinne, is as much auerted and turned backe from God, as if he looked to all. In which respect *S. James* sayes, hee that offends in one, is guiltie of all. Repentance is a thorow change of the whole man, of the whole life : it refines euery part, not so much but vanitie and lightnesse in apparell. *The Lord shall wash* (saith *Isaiah*) *the filthinesse of the daughters of Zion*, that is, that proud brauerie, and affected meanes of apparell mentioned in the third chapter, *by the spirit of iudgement*, that is, of Repentance, whereby they shall iudge themselves for that sinne, and condemne that for *naftinesse* which before they accounted *neatnesse*, and that for *filthinesse* which before they accounted *finenesse*.

Isay 4. 4.
opened.

3. Propertie. It is yet an vnperfect change. Perfect it is in regard of *parts*, as a childe is a perfect man, but imperfect in *degrees*. It is like the change of the aire from darke to light in the dawning of the day, which proceedes by degrees ; or as the change and turning of water from cold to hot, which is first luke-warme. This I note for the comfort of such poore soules, that when they heare Repentance is such a change of the minde, and feele so little change in themselves, but their old sinnes to be so strong and liuely, are driuen to doubts. But for their comfort they must know, that this is a *change*, that with griefe they feele, and complaine euen of those secret infirmities which were wont neuer to trouble them. The rising of the heart against sinne, the antipathie, and secret grudging,

3. It is vnperfect.

and murmuring of the spirit against it, euen then when it is foiled by it, is an argument of a blessed change begunne, which shall bee perfected in time.

CHAP. XIII.

Of the practise of Conuerſion in foure duties.

2. The practise of conuerſion in 7. duties.

2 Cor. 7. 11. fully handled.

THe third point followes. The practise of this *Turning, Reformation, or Conuerſion*. And it is notably set downe by the Apostle *Paul*, 2. Corin. 7. 11. where ſeuē particular duties are set downe wherein the practise of this second part of Repentance consisteth: *For behold* (saith the Apostle) *this thing that yee haue beene godly ſorry, what great care it hath wrought in you, yea what clearing of your ſelues, yea what indignation, yea what feare, yea how great desire, yea what a zeale, yea what punishment, &c.* He had said before, *Godly ſorrow workes repentance*. that is, this second part of repentance, *the change of the minde*, for godly ſorrow (as we haue ſcene) is the first part. Now heere hee prooues that godly ſorrow workes repentance, and his reason standeth thus: That which workes care and clearing, and indignation, &c. that workes repentance: but godly ſorrow workes these things, therefore it workes repentance. So that it is plaine that the Apostle here referreth those things to the practise of this second part.

part. To come then vnto the particular duties.

1. Dutie is *Care*. Now this *Care* is twofold: first the maine *care*, whereby a sinner takes thought for the remission of his sinnes, and life eternall. Such was the *care* of those after they were pricked in their hearts at *Peters* Sermon when they crie out, *Men and brethren what shall wee doe?* The voice of men in *care* and anxietie, as of those that are in great *care* for this world: *what shall we eate? or what shall we drinke; or what shall we put on?*

1. Care,

Acts. 2. 37.

Math. 6. 31.

And this is that which is figured in the Parable of the vniust steward, who is brought in consulting and taking care, *what shall I doe? digge I cannot, and to begge I am ashamed.* So that the first beginning of our turning to the Lord is a serious and a *thoughtfull consultation* what course to take for the pardon of our sinnes, and the saluation of our soules.

Luke. 16. 3.

Now in this carefull consultation there are two things to be considered: 1. the ground, 2. the end of it.

For the ground of it. It is the sight and certaine knowledge of the error of our former course of life, and the iust censure and condemnation of it. As when a man turnes him to the right way; first hee sees plainly, and concludes that hee is gone wrong, and thereupon bethinkes himselfe *what to doe*, that he may recouer the right way againe.

2. The end or effect of it, it ends alwaies in true repentants in a settled *determination* and resolute purpose to enter into that good way which the word of God discouers vnto them for good. Some indeed deliberate and consult, but they remaine

houering, and doe not resolute: like faint chap-men, that cheapen and hanker about wares, but will not come off. They are loth to sell all they haue, to purchase the pearle, to buy heauen with the losse of their sinnes. For when Sathan sees a man beginne to mistrust his owne courses, and to entertaine thoughts of departing out of *Ægypt*, hee vses all the craft he can to detain him, and pursues after him departing, as *Pharaoh* after the *Israelites*. So in the Gospell, the dumbe and deafe Deuill, when Christ came to dispossesse him, raged and tooke on. So that euery Christian in the practise of Repentance, before he can passe from his *consultation* to a *resolution* and *determination*, he shall finde and feelee a shrewd bickering and conflict both with Sathan and the flesh, that will labour him to continue in his sinnes still, as *Austin* in his confessions shewes it was with him in his conuersion. But notwithstanding all the temptations of Sathan and the flesh, the Christian gets the victorie, and growes to a *resolution*. This *purpose* and *resolution* of the heart, is the very hart of repentance. *I haue determined to keepe thy word*, saith *Dauid*. And this is that which *Barnabas* exhorted the *Antiochians*, *that with purpose of heart they would cleaue vnto the Lord*. And thus is the prodigall sonne brought in *resolving* with himselfe, *I will go to my father and say*, &c. and when hee did but thus *resolve*, his father came forth to meete him: for this serious purpose to turne, is turning: *I thought I will confesse, & thou forgauest me*. So when *Zacheus* had but *resolved* to make restitution, when as yet he had not done it, Christ said, *Saluation was*

come

Psal. 119. 57.

Acts 11. 23.

Luk. 15. 18.

Psal. 32. 5.

Luk. 19. 8. 9.

come into his house. If wee haue not this constant purpose of heart to forsake all our sinnes, and to endeauour our selues to the obedience of Gods commandements, we haue not yet set on foote ouer the threshold of Repentance. The Prophet *Jeremie* calling vpon *Israel* to returne, they are brought in answering the Lord, *Behold wee come vnto thee*: when this purpose and will of comming is conceiued, there is returning. So repenting *Ephraim* is brought in thus *resolving*, *what haue I to doe any more with Idols?* And *Iob*, *Once haue I spoken but I will answere no more*. It is not enough for vs with *Agrippa* to be halfe perswaded, but wee must goethorow stich, and so pitch it in a setled purpose, that we may say with *Dauid*, *I haue chosen the way of thy commandements*. The Prophet *Isaiah* bids the lewes to *wash them, and to make them cleane, to cease to doe euill, and to learne to doe well, &c.* Now it might bee said, Alas these are hard matters, how shall we be able to doe all this? The Prophet therefore qualifies the matter, saying, *If yee consent and obey*, that is, If ye consent to obedience in the sound and serious purposes and thoughts of your hearts, *ye shall eat the good things of the Land*. Though you cannot so thorowly walsh you, yet consent to it, and agree to it, and it shall be accepted.

The second *Care* followes vpon this purpose, the former *Care* ended: when a man hath purposed and set downe with himselfe to doe ought, then hee takes *Care* how to bring this purpose to passe. The Repentant considers with himselfe, that though now he be turned into the right way, yet
if

Ier. 3. 22.

Hof. 14. 19.

Acts 26. 28.

Psal. 119.

If 1. 16.

Verf. 19.

Luc. 14.

Iosh. 24 18. 19

Ioh. 11.

Nehem. 4.

if hee haue not his eyes in his head, hee may easily lose it againe. Hee is not ignorant how many impediments will encounter him in the way, how many stumbling blockes will bee laid by Sathan, besides that the old Serpent will bee behinde him nibbling at his heeles, and assaying him to plucke him backe. Now then these thoughts runne in his head, I haue resolued to enter into this course, alas how shall I be able to goe thorow it? like the wise builder he casts his accounts afore-hand, considers the weightinesse of Christianitie, and bethinkes himselfe how hee shall bee able to performe that which he hath vndertaken. He objects to himselfe resolving to serue God, as once *Ioshua* to the people, saying, *We will serue the Lord, Nay but yee cannot serue the Lord, for he is an holy God, he is a ielous God, &c.* So our Repentant in his first turning informes himselfe of the great difficulties that are in walking on in that way, whereinto his feete are turning. Hee considers that hee is raised out of the graue of sinne, but yet like *Lazarus* bound with napkins, so is hee still hampered with the bonds of many infirmities, which will quickly make him wearie and faint. And therefore now all his care is, how hee may hold out, and compasse that which hee hath propounded to himselfe. Now this second Care he shewes in the practise of these duties.

1. Because he knowes that in this building there are many enemies, as once in the building of the wals of *Ierusalem*, hee therefore shewes his Care in furnishing himselfe with spirituall weapons, working with one hand, and holding the sword of the spirit

Spirit in the other.

2. Being thus armed and provided, hee hath a vigilant and a watchfull eye against all occasions and meanes of sinne, and hath a *Care* to auoide them. He is watchfull and *carefull* against the very first motions and whisperings of the old Serpent, saying vnto himselfe secretly, as before Gods Spirit did, This is the way, turne into it againe.

3. Hee is *carefull* to doe all good duties both in his generall, and in his speciall calling, as to pray, read, meditate, instruct, admonish. *Heare ô Israel, and obserue to doe it*, saith *Moses* to the Israelites. So here is his *care*, in that hee obserues to doe all good duties.

Deut 6. 3.

4. Hee is *carefull* to doe them in that holy manner which God requires. Hee is not ignorant of Sathans wiliness, how hee labours to interest and insinuate himselfe into our best actions. Here then is his *Care* that he goe with an euen foote, and an vpright heart, not out of a desire to bee scene of men, and to haue praise from them. *Take heed how you giue your almes*. Hee obserues not onely that hee doe, but *how* he doth good duties.

5. Hee is *carefull* to apprehend all occasions of good whatsoever are offered: hee markes when God sends such men vnto him, of whom hee may receiue further comfort and knowledge: hee also markes when God puts such into his hands, to whom hee may performe any good office, and withall hee markes the season and opportunitie. When any accident of Gods speciall workes, either of mercy or iudgement, falls out in the world, hee makes

Gen. 18. 18.

makes good vse of it: as the Lord noted how *Abraham* vpon occasion of his iudgement on *Sodom*, would thereby prouoke himselfe and his to a more carefull keeping of his Lawes.

Luke 10. 41.

Rom. 13. 14.

By this now may we trie our selues whether wee repent or no. Repentance we see is a very carefull thing, & fills our heads with many serious thoughts in things spirituall. But alas with *Martha* wee busie our heads with many things, but in the meane time that *one thing which is needfull* is the least part of our care; wee lie secure in our sinnes, and if any thought be taken, it is *how to fulfill the lusts of the flesh*. We are like those women in *Isay*; *Arise yee women that sit at ease: we eat, drinke, play and sleepe*, but as for our soules, let God take care if hee will, wee list not to trouble our selues with such a burden. Who is there almost, who in the morning at his first arising entertaines these thoughts, Oh how may I passe and bring about this day well? How may I auoid Sathans snares, and restraints mine owne corruption? And as wee looke not backe to say, *what haue I done?* so neither looke wee forward to say, *what shall we doe?* Now we walke rashly, hand ouer head. The repentant sinner is turned toward God, and sees his great and awfull maiestie, and therefore is exceeding *carefull* and respectiue of his carriage, that he may not offend, walking now in the eye of so great, and withall so good a God. Children when their Gouvernours backs are turned vpon them, play reakes; but if once they see them, then are they carefull of their behauour.

2. Clearing.

2. Duty is *clearing*. Such is our owne weaknesse,

nesse, and Sathans malice, that be we neuer so care-
 full and watchfull ouer our wayes, yet we shall of-
 tentimes be ouertaken with heauinesse and drow-
 nesse, and then is the enuious mans time to sow
 his *tares* and *darnell*, for sinne to steale vpon vs. Loe
 then what a repenting sinner will doe in such a case.
 If contrary to his purpose and carefull endeouour, he
 ouer-shoot himselfe, and fall into some offence, will
 he lie in his sinne, and suffer his sinne to lie on his
 conscience vnquestioned? No, he cannot endure
 such guests, he knowes full well by deare-bought
 experience what they are, he will neuer be at quiet
 till hee haue *cleared* his conscience of the guilt
 and defilement of the sinne. He gets him present-
 ly into some corner with *Peter*, and there not able
 to endure conscience to accuse him, he falls to ac-
 cusing himselfe to God, earnestly crauing his mer-
 cy, neuer giuing ouer rapping at his gate till hee
 haue gotten Gods acquittance sealed for the par-
 don of his sinne. This is the *Apologie* or *Defence* here
 spoken of, the getting of Gods pardon signed, and
 sealed with the bloud of his Sonne, that so when Sa-
 than and Conscience shall come to dragge vs by
 the throats to hell, we may plucke this pardon out
 of our bosomes, and so chase them away. When
 Sathan accuses, yea and begins to iudge and con-
 demne vs, here is our *Apologie*, here is our *Defence*
 and our answer ready: God hath graciously forgi-
 uen me: The bookes and bonds are cancelled; *Sa-
 than goe not beyond thine office*, as Bradford sweetly
 speakes, *God is the Iudge, thou hast not to meddle
 with his office*. Loe the Iudge hath cleared me. Ac-
 cuse

ἀλλὰ ἐπὶ λο-
 γίαν.

cuse now as long as thou wilt. So long as a man hath the Iudges acquitting sentence, he needs not feare the clamors of any malicious accusers.

And here we may obserue a notable difference betweene the repentant sinner, and the impenitent. The wicked wretch so he can shift off by any meanes the *accusation*, he neuer cares nor labours for the Iudges *absolution*, who in his time will take notice of his sinne, though neuer any accusation should be profered. All his care is for the present to put off the accuser, the sergeant, the officer. Well, thou riddest thy selfe by some deuise to day, but he comes to thee againe to morrow. Where is thy *defence*, thy protection against him? Alas, thou hast prouided none. Now the true Repentant he considers that it is to no purpose to put away the accuser, when as yet the Iudge remains vnpacified, who will againe and againe set this accuser on our backs till we haue pacified him. And therefore his chiefe dealing is with the Iudge himselfe, to get his fauour and grace, and so he getting the Iudges *absolution*, regards not a whit the officers accusation. In a word, the wicked when Conscience accuses, haue no other care then to stop the mouth of Conscience, and to choake it for the present, that it may not accuse. The godly further, as they would not haue it accuse, so neither further would they haue it a silent and a senselesse Conscience, but they would turne accusing Conscience into an excusing and *clearing* Conscience. The wickeds care is onely to stop and damme vp this violent flood; but the godly for that they see it is to litle purpose thus

thus to doe (because within a litle while it will overflow, and rage more violently then euer it did before) they haue therefore a further care to turne the streame and current the other way, to make Conscience sing another note, and in stead of terrors, to speake peace.

3. Duty. Indignation, namely against our sins, and so against our selues for our sinnes. For though we haue gotten Gods defence against our sins, yet may we not remaine friends with them, nay so much the more bitter and deadly ought our enmitie to be against them, because of Gods loue in giuing vs the *defence* of his mercifull pardon in Christ against them. As if I had gotten the Iudges absolution, and so a discharge from mine enemies that sought my life, will I not then so much the more set my selfe in hatred against those wicked enemies? Some when they haue sinned will seeme to labor for the former *clearing*, they will confesse their sinnes, and craue Gods mercy, but yet that league and friendship which they still entertaine with their sinnes shewes they haue not so cleared themselues as they should, for if they would cleare their consciences from accusing, they must also cleare their hearts from louing their sins. Euery wicked man hath his *clearing*, his *apologie* and *defence* against the dammage of his sins ready at hand, namely the death of Christ. But what followes on this? Doe they hate and detest their sinne? Doe they grinde their teeth at it in anger? No, but rather make their *protection* and *defence* against sinne to be as it were a licence of *sinning still*. But the fruit of true repentance is *indignation*

3. Indignation

If. 30. 22.

Hof. 14. 9.

Matth. 26. 75.

Cant. 5. 4.
Visceribus fremens,

Ifa. 8. 21.

Pfal. 73. 22.

2 Sam. 24. 10

Ecclef. 7. 5.

nation and bitter anger against our finnes. Hereupon *Isay* brings in the repenting Church, throwing away idolatrous ornaments, as in a chafe, as one that throwes away a *menstruow cloth*, and sayes, *fie, get thee hence*. So *Hofea* brings in *Ephraim* in a like angry manner, saying, *What haue I to doe any more with Idols?* So *Peter* not only wept, but *wept bitterly*, the bitter gall of this godly indignation being mingled with his salt teares. Thus the Church, when she had shamefully neglected Christs call, *her heart fretted within her*, as *Iunius* reads it: we can fret and chafe at litle defects in others, and are tetchie for trifles. True Repentance turnes all tetchinesse with others, into this holy tetchinesse and fretfulness with our selues for our finnes. The Idolater *frets himselfe and curses his gods*, but the Repentants fretting reaches not to God, him he blessing when he frets at himselfe; nor yet to man, to whom the humilitie of his heart makes him patient, but to himselfe onely, and to his owne finnes. Thus *Danid* fretted in a manner at himselfe, when seeing how much he was deceiued, and offended at the wicked prosperitie, he at length befooles himselfe, and be-beasts himselfe too, *So foolish was I, and so ignorant, euen as a beast before thee*: In the like moode was hee with himselfe, when he had numbred the people, *I haue sinned exceedingly, I haue done very foolishly*. This is that anger which *Salomon* preferres before all carnall merriment and laughter, *Anger is better then laughter*. There is God well pleased with vs, when in an holy anger we are displeased with our selues, then is he ready to turne from his
fierce

fierce indignation against our selues, when he sees vs forward in *holy indignation* against our sins.

4. Dutie. *Feare* which must follow *indignation*. A strange coniunction of *Anger* and *Feare*; for when men are angry they feare least, and grow more fierce than fearefull. Men commonly feare nothing in their anger: but here it is otherwise, *indignation* breeds *feare*: that *indignation* against sinne past, which is not attended and followed with feare of sinne to come, is not good, and therefore is *feare* added to *indignation*. And this is another excellent part of the practise of Repentance: for the burnt childe must needs dread the fire: and the Repentant sinner hauing once been bitten and stung by his sinnes, cannot but feare to come neere them againe. He that after a dangerous straying is returned into the way, will be *afraid* of losing it againe: for before we saw one maine dutie of Repentance was *Care*, now *Feare* alwayes waites vpon *Care*: and besides that, the Repentant being now turned to God, and seeing how great a good he is, cannot but exceedingly loue him, and out of his loue feare the losse of him, for loue in this sense is exceeding fearefull: euen as the wife reconciled to her louing husband offended, feares againe to offend and lose his fauour. Again, in repentance, and in turning to God, the heart was softned and made pliable to the hand of God, and therefore now being made a tender heart of an hard and stony, it will the more easily feare and tremble at a danger: whence comes that opposition betwixt feare and hardnesse of heart, as *Blessed is that man*

4. Feare.

*Res est solliciti
plena timoris
amor.*

Prou. 28. 14.

K

that

H. 63. 87.

that feareth alwayes, but he that hardneth his heart shall fall into euill; and that of the Prophet, *why hast thou hardned our hearts from thy feare.*

Prou. 28. 14.

Now this feare is of excellent vse in the practise of repentance, for it is as a bridle to order, guide, and keepe vs in the way where-into repentance turnes our feet. *Blessed is the man that feareth alwayes, but he that in desperate boldnesse hardens his heart, shall surely fall into euill.* Therefore by the force of the opposition he implies, that he that feares shall be kept from euill, and that herein his blessednesse consisteth, which he more plainly auouches elsewhere, *The feare of the Lord is a well-spring of life to auoide the snares of death:* for more particularly it thus keeps vs.

Prou. 14.

Psal. 4. 4.

First, it makes vs to quake at the very first risings of euill and sinfull motions in our hearts, and so to dash sinne in the shell, *Tremble* (sayes David) *and sinne not.*

Gen. 39. 9.

Secondly, when strong and violent tentations assault vs, it strengthens vs, and with-holds our assent, for the repenting sinner being now turned to God, he alwayes sees God, and knowes that God sees him, and therefore the awefull reuerence hee carries to his presence restraines him. This vpheld *Ioseph*, *How can I* (saith he) *doe this, and sinne against God?* This strengthened him against the powerfull and adulterous sollicitations of his mistresse, the time was fit, his master was absent, and the place fit, priuate and remote, yet though time and place gaue him leaue, Gods feare would not: so powerfull was it against her powerfull perswasions to folly.

ty. So *Isaac* though naturall affection would haue carried him to haue reuerſed *Iakob's* bleſſing, ſpecially when he was importuned by the howlings of *Eſau*, yet he did not: and what was the bridle that held him backe? *He feared an exceeding great feare*, which is mentioned afterward, *The feare of my Father Isaac*, ſayes *Iakob*, ſwearing by God, whoſe feare poſſeſſing *Isaac* his father, kept him from paſſing away the bleſſing to *Eſau*.

Gen. 27.33.

Gen. 31.42.
opened.

Thirdly, it keepeſ from ſuch finnes, where the feare of man reſtraines not, euen from ſecret and vnknowne ſins to the world. *Thou ſhalt not* (ſaith the Lord) *curſe the deafe*: why, what ſhould hinder? he cannot heare vs if we doe; *Thou ſhalt not lay a ſtumbling blocke before the blinde*: why, what ſhould let vs? he cannot ſee vs if we do. Marke the words following, *Thou ſhalt feare the Lord*, who both heares thy curſes, and ſees thy ſtumbling blocks.

Leuit. 19.14.

Fourthly, in the whole courſe of our life it makes vs *worke out our ſaluation with fearing and trembling*, euen *reioycing in feare*, and *feasting in feare*, knowing that there is then the greateſt danger, when to our eyes there is the leaſt appearance of it.

Phil. 2.
Pſal. 2.
Iude 12.

In theſe and ſuch like reſpects is this feare ſo neceſſarie in the practiſe of repentance: for repentance is a continuall returning towards God, and drawing neerer ſtill to him. To the which howſoever that helliſh and ſlaviſh feare be a let, for it driues a man backe from God, and turnes away the face from ſinne, yet not this louing and filiall feare, for it driues from ſinne, and keeps vs from forſaking God, *I will put my feare*, ſayes the Lord,

Ier. 32.40.

in their hearts that they shall not depart from me. Out of this feare arises that notable dutie which some Repentants in the more serious exercise of their repentance, in the *SCRIPTURES*, haue practised, namely, that entring into couenant with *GOD*, and binding our selues by solemne oath vnto him, This was *Dauids* practise, *I haue sworne, and I will performe it, that I will keepe thy righteous iudgements.* The same dutie we finde practised in the bookes of *Ezra* and *Nehemiah*. Now this practise arises out of this *feare* and *iealousie*, which we haue of our deceitfull hearts. As when wee feare the faith and honest dealing of men, we will not trust to their bare words, but we will haue it, vnder their hands and seales.

The contrary to this feare is *bold venturousnesse*, when we rush desperately into all manner of sinne, and in boldnes of face and hardnes of heart, worke out our owne damnation.

Now by this may we try the truth of our Repentance. What, doe we feare to sinne? when we see sinne following vs doe we runne from it, as the chicken seeing the Kite come, flies vnder the wings of the hen? Art thou now *afraid of an oath*? Hast thou been a couetous vsurer? a swinish drunkard? an vncleane adulterer? a godles Saboth-breaker? And art thou now *afraid* of these sinnes? tremblest thou at the thoughts of them? then hast thou good euidence of the truth of thy repentance. But this giues the most the lie that bragge of their repentance, because as it is said of those deceiuers, *that they feast without all feare feeding themselves.* So it may

Psal. 119. 106.

Ezr. 10.
Neh. 10.

Eccles. 9. 3.

Iude 12.

may be said of them that they follow their finnes with all greedinesse, without feare, or wit. So farre from feare, that they doe *desire* the occasions of sinne, and euen harden their hearts against this feare. These may well feare that they neuer knew what Repentance meant.

CHAP. XV.

*Of three other duties wherein Conuer-
sion is practised.*

5. **D**Vty is *Desire*. That which we feare, wee *desire* to be freed from, and to enioy the contrary. So he that feares death *desires* life, and he that truly feares sinne, desires to be freed from sinne, and to enioy the presence of God every day more and more. This *desire* then of Gods grace and his presence to deliuer vs from the cumber and the burden, and body of death is another affection of a repentant heart: for when by repentance we are turned to God, and see the sweet beauty of his face, wee are exceedingly rauished withall, and therefore in strong and earnest desires wee make towards him, faine would wee be at the end of our iourney, that wee might be with him, & graspe him with our armes, and satiate our selues with his sweetnes. Hence it is that the children of God *desire* death and dissolution with *Paul* because

5. Desire.

Phil. 1. 23.

Cant. 1. 3.
Psal 119. 5.

till then they cannot be with Christ. These *desires* are so much the *stronger*, because of our *infirmities* in approaching towards God, which is such, that wee go but as it were creeping. This grieues vs, and makes vs *desire* that we were rid of these infirmities which so clogge vs, and hang as lead at our heeles. This makes vs *cry* with the Church, *Draw me, and we will runne after thee*: and with David, *Oh that my waies were directed*. By repentance indeed we are escaped out of Satans snare, but yet so as the prisoner out of prison with the bolt on his legge, and so he can go but slowly, yet in his *desire* hee flies, and wishes euery step twentie. Wee are still fettered with many infirmities that presse vs so downeward, that wee cannot runne vp Gods hill, and therefore this increases the vehemencie of our *desires*. This is a great comfort to euery true Repentant heart. Thou that hast these *desires*, it is an argument of the truth of thy repentance, whereby hauing turned thy face towards God, thou hast gotten sight of his face, and therefore doest so long after him, and desire to draw neerer and neerer vnto him. A repenting heart is neuer without these earnest *desires*; Blessed (saith our Sauour) *are they which are poore in spirit*, and then he addes, *Blessed are they which hunger and thirst after righteousness*, where-euer there is a poore, there is a *thirsting* spirit, and these *hungering* and *thirsting desires* are evidences of a *repenting* heart.

Math. 5. 3. 6.

6. Zeale.

6. Duty is Zeale, which is a compounded affection of *Loue* and *Anger*. There may bee deceit, and often is in our *desires*. Euery one pretends they desire

desire Gods commandements, but there is no *zeale* in their desires: they are lazie and sluggish desires: therefore is *Zeale* added next to *Desire*, to shew what kinde of *desires* these must be, to wit, they should be feruent and zealous desires: *The Desire of the slothfull slaies him, for his hands refuse to worke.* But true *desire* hath *zeale* ioyned with it, which causes vs eagerly to pursue the thing *desired*, and to ouer-come all impediments hindering our *desires*. We see in nature how the *irascible* faculties backes the *concupiscible*. And as fire hath *lightnes* whereby it aspires to the highest place, so it hath also *heat* to consume that which should hinder his ascent. In the like manner hath the true desire of a repenting sinner, the grace of *zeale* to second it: when one had vttered that affectionate speech, *Blessed are they that eat bread in the Kingdome of God*, see how Christ presently entertaines it with the Parable of the guests, who being inuited to the Supper, had euery one their excuses from their *farmes, oxen and wines*: whereby *Christ* seemes to giue a checke to the counterfet *desires* of many, and seemes to insinuate thus much; oh you indeede make as if you had a *desire* to come, but you doe but counterfet, you meane it not, for when God calls you to this supper, yee are ready to shuffle off his inuitation with one worldly excuse or another, and so are your *desires*, *zeale*-lesse desires. They are so cold, so heartles and so heatlesse, that they cannot leape ouer the least blocke that lyes in their wayes. Thus we see then how fitly *zeale* followes *desire*.

And indeede a true penitentiary cannot but bee

Pro. 21. 25.

Luc. 14. 14.

zealous. Zeale must needes bee ioyned with repentance for these reasons.

1. Repentance is a *turning* vnto God, and a *returning* into our way, out of which we had wandred by our sins. Now the more way and time a man hath lost, the more earnest and *zealous* he is in the redemption of both. A man that hath rid out of his way, when once he perceiues it, will spurre the harder, and gallop the faster till hee hath reconered so farre as he might haue beene if hee had kept his way in a good reasonable pace. So when the *Repentant* considers how much knowledge and experience hee might haue gained, if the good time which he hath mispent in his sins, had beene spent vpon better things, when hee considers how much of his life is past in sin, and knowes not how little he hath to come wherein he may walk in obedience, he layes the more *zealously* about him, that what he wants in *time*, he may redeeme with his *zeale*. And this is that which *Peter* vrges, *That henceforward we should liue (as much time as remaines in the body) not after the lusts of men, for it is sufficient for vs, that we haue spent the time past after the lusts of the Gentiles.* The longer wee haue beene stragling, the more quicke should be our speede in our returne.

And the same thing doth *Paul* vrge the *Romanes* withall, *As yee haue giuen your members seruants to uncleannesse and iniquitie to commit iniquitie, so now giue your members seruants vnto righteousness in holinesse.* The Repentant will be no lesse *zealous* in the wayes of grace, then he was in the wayes of sinne, and the more *zealous* will hee be in the seruice of righte-

1 Pet. 4. 2. 3.

Rom. 6. 19.
Qui per penitentiam resurgunt magna charitate resplendent, & saepe maiori quam illi qui nunquam ceciderunt Chry.

righteousnesse, because hee spent so much of his time and strength in the seruice of iniquitie.

2. Before repentance we are blinde, and cannot see God, nor the sweete beauty of his face, for indeed our faces are turned from him, but in repentance wee turne our faces to God, and then seeing him, his bounty, our crowne and recompence of reward, we are so rauished and enamoured vpon him, as that with *Paul* in an holy zeale, wee forget that which is behind, *endenouring our selues to that which is before, and following hard toward the marke, for the price of the high calling of God in Christ Iesus.*

Phil. 3. 13. 14.

3. The Repentant considers the vnconceiuable loue of God towards him in the pardon of his sins, that howsoeuer hee was running headlong into hell to cast away himselfe, and his soule, yet the Lord staid him, and was mercifull vnto him in the remission of all his offences. The meditation of which sweet goodnes, and *loue of God constraines him* to bee zealous for the glory of so gracious a God. This loue of God in Christ to him constrains him, and inflames and fires his heart with an earnest zeale to glorifie the Lord. That whereas before by his sinnes hee had wounded Gods glory, now the loue of God who hath had mercy vpon him in plucking him out of the iawes of Sathan, makes him now zealous of his glory, and carefully to labour to heale these wounds which before his sins had made. This we may see in that repenting woman, who because *much was forgiven her, therefore she loued much*, that is, zealously. Shee had not beene so zealous before in following her filthy and vncleane

2. Cor. 5.

Luk. 7.

uncleane loves, as now she was *zealous* in following her holy and spirituall loue.

Now this *zeale* in repentance shewes it selfe in these properties.

1. Property, It ouer-lookes all difficulties, and ouer-comes all impediments. *Much water cannot quench loue*, nay it kindles rather, and the more water the more loue. Zeale dampes at no bogges, quagmires, hills, or mountaines, it is an affection that will wing a man, and mount him ouer all. It is not a *Lion* in the way, no nor yet Legions of Deuils in the way can coole it's courage. *Michols* scoffs was to *Dauids* zeale but as water vpon lyme, made it the more hotter, *I will be yet more vile*. And other mens hatred of the truth did but increase his Loue, *They haue destroyed thy Law, therefore doe I loue it*. A worthy example of Repentants zeale in this kind was that of that repenting woman, who though Christ were at dinner in a Pharises, house, and much company likely there, yet in the holy madnes of her zeale she comes rushing in, seeking him whom her soule loued, not abashed with the companie, but before them all falls to *kissing and washing the feete of Christ*.

2. Propertie, This *zeale* of Repentance thinkes nothing too good for God, or too deare for him, and spares for no cost and charges in the cause of his glory. Thus *Dauid* repenting for his numbring of the people, would not haue the place for the altar, and the burnt offrings of *Arannah* for nought, but would giue him money for them. So the *Israelites* repenting for their idolatry, shewed their zeale

Cant. 2.

2 Sam. 6.

Psal. 119. 126.
127.

Luk. 7.

2 Sam. 24.

zeale in their costly offerings to the Tabernacle euen till they were faine to bee forbidden to offer. So it was with that good woman that powred the box of costly oyntment vpon the head of Christ.

Exod. 36.

3. Property. It makes vs draw others to God. This our Sauour required of *Peter* as a fruit of his repentance, that *when hee was conuerted hee should strengthen his brethren*. In our sinnes wee are commonly instrumentall for Sathan to draw others into our sinnes with vs. True repentance will make vs zealous to be as instrumentall to bring others to God. *I would (saies Paul) that not onely thou, but all here, were not onely almost, but altogether, as I am, except my bonds.*

Luk. 22. 32.

Act. 26. 29.

7. Dutie is *Reuenge*. Here is the demonstration of our zeale for God, and his word when we *re- uenge* their quarrels vpon their capitall enemy, the flesh, the corruption of our nature. There is much deceit in *zeale*. The *zeale* of many is onely verball, it may be heard, but not seene, but true *zeale* must be seene as well as heard, *Come saies Iehu, and see what zeale I haue for the Lord*. Now as his *zeale* was seene in the *revenge* which he tooke vpon Baals Priests in the slaughter of them, so must our *zeale* appeare in our *revenge* vpon the *flesh*, which wee must wound and daily mortifie. This *revenge* will shew what affection we beare to our sinnes. Before repentance they are so deare to vs, that wee cannot endure so much as the reproofe of them, but when our repentance comes, then comes *revenge*, and we can brooke not onely *reproofe* of them *from others*, but *vengeance* also vpon them from our selues. And
when

7. Reuenge.

2. King. 10. 16.

1 Kings. 3. 27

when once we can come to be *reuenged* vpon them it is a signe we account them as enemies. For no man desires *reuenge* but vpon hisemie. *Salomon* knew the right mother of the child by her tender heart, and earning bowels, which could not indure to see the babe diuided by the sword, surely when wee cannot abide the *sword of reuenge* to wound and slay our sinnes, wee haue cause to suspect our repentance, for who would be loth to haue hisemie wounded?

Now this *reuenging* our selues vpon the flesh is
 { Generall,
 { Especiall.

1 Cor. 9. 27.
Rom. 12. 1.

1. Generally, this reuenge consists in that which the Apostle calls *the beating downe of the body*. And *offering vp our bodies as sacrifices to God*, both which places I vnderstand of the *body of sinne*, that is, the *flesh*, which must looke for no better at our hands than a *clubbe*, or a *sacrificing knife*. It must be handled as *Sarah* handled *Hagar*, roughly. Our flesh is of a *slauish disposition*; If a *slau* be well vsed, he will grow *sawcie*, and *malapert*. And hee (saith *Salomon*) *that brings vp his seruant delicately, he will be as his sonne*, nay hee will ouertop him, as *Ieroboam* did *Rhoboam*, at whom it is thought *Salomon* aymed in that *prouerbe*. This *slau* then must haue a *straight hand* held ouer it, and must be vsed like a *slau* to a *whip*, to a *cudgell*. *We are not debtors to the flesh*, we owe it no *kindnesse*, no *fauour*, we owe it nothing but *reuenge*, nothing but *blowes*, and the *blue eye* that *S. Paul* gaue it. But alas! how farre are we from this? how doe wee *feede* and *flesh* the

Prou. 29. 21.

Rom. 8.

1 Cor. 9. 27.
ὁ ἑαυτοῦ σώζει.

the *flesh* against the spirit? what ease, and content doe wee giue it? How doe wee stroake and hugge, and cocker it? How do we *take thought* for it? How doe we gratifie it in all things, as *Dauid* did *Adonibezek*, whom hee wold not displease from his childhood to say, why hast thou done so?

Rom. 13. 14.

1 King. 1. 6.

2. This Reuenge is more speciall, and it consists in these particulars.

1. There cannot bee a greater *Reuenge* then to spoyle our aduersary of his chiefeft delight, and in stead of that to vex him with that which is most contrary thereunto. Now the *flesh* in euery one hath some speciall darling sinne wherein shee most delights, which is as her *right eye* in regard of pleasure, or as her *right hand* in regard of profit. Now this *right eye must be plucked out*, and wee must bee reuenged vpon the flesh, as the philistines vpon *Sampson* in putting out his eyes. And this *right hand must be cut off*, and the flesh must bee vsed as was *Adonibezek*. Such sinnes as are deereft, must be quite abandoned, and the contrary graces must be carefully practised. A reuenge it is on our enemy to hurt his bodie any where, but to spoile him of his eye or hand; this is a speciall reuenge. The repenting sinner in mortifying the whole bodie of sinne, must do as *Cranmer* did in the burning of his body, he burnt it all, but first hee beganne with his *right hand*. So the Repentant must labour to consume the whole masse of the bodie of sinne, and bring old *Adams* bones into ashes, but yet let him beginne with the most speciall members thereof. Thus did *Zaccheus* when hee was conuerted. His

Matth. 5.

Judg. 16. 31.

Judg. 1.

gaine-

Luk. 19. 8.

Rom. 6. 19.

gainefull sinne of wrong and oppression, that went first to the por, his right hand went first to the fire, *Halfe my goods I giue to the poore, and if I haue wronged any man by forged cauillation, I restore him seven fold.* Pauls maine sinne was persecution, and wasting of the Church, and what delight did the flesh take therein? but loe how he practised his owne rule, *As yee haue giuen your members seruants to uncleannesse, and to iniquitie to commit iniquitie, so now giue your members seruants vnto righteousness in holinesse.* As fast as with both hands he pluckt downe, so fast with both hands hee built vp againe. The great paine and toyle he put himselfe vnto in planting Churches, was a reuenge vpon the flesh for the paines before taken in persecuting. *Salomons* speciall sinne was Epicurisme, for he euen sold himselfe to carnall and filthy pleasures. Therefore repenting he doth not onely cut the flesh short of those pleasures, but in a further reuenge writes a booke against them, the booke of his repentance, and retractiones, *Ecclesiastes.*

Psal. 6.

2. This reuenge consists in converting those very things, which haue bin the matter, or object of sinne, and abused by the flesh to sinne, to the seruice of God, and matter of our repentance. For example: *David* in his adultery defiled his bed. In his repentance *he washeth his bed with his teares*: he turnes his bed which he had made a *brothell-house*, into an oratory, and *a house of prayer*. That place wherein he bathed himselfe, as it were in the milke of his fleshly pleasure, in the same he now baths himselfe in the salt brine of bitter repenting teares.

So

So the *Ephesians* made a sacrifice to the Lord of their bookes of sorcery, and *Dauid* of that water of blood, for which his Worthies had by his meanes aduentured their liues. So the *Israelites* as they had sinned in offering their eare-rings of gold to the calfe, so repenting they offer likewise gold and eare-rings to the Tabernacle. So likewise the *Israelitish* women offered their *looking glasse*s which they had abused to the proud prancing vp of themselues, to the vse and seruice of the Tabernacle. So *Tyrus* that famous mart-city sinning in the abuse of their goods, both in getting and spending of them, their repentance is thus set forth: *Her occupying and her wages are holy to the Lord, it shall not be laid vp nor kept in store, but her merchandize shall be for them that dwell before the Lord, &c.* Here is a lesson for *Vsurers, Pillers, Pollers, Receiuers of bribes*, all such as haue defiled their hands with vnlawfull gaines, either getting it by an vnlawfull calling, or by the abuse of a lawfull. Let them learne of *Tyrus*: Let them not lay vp nor keepe in store the matter of their sinne to testifie and witnesse against them. Are yet the treasures of wickednes in your houses? oh plucke from the fleshy life fat collops. Better they should serue their god and siluer so got, as *Dauid* did the water of *Bethlem*, euen spill it, and throw it away, than reserue it for their owne priuate enrichment here, and their eternall beggery and endlesse misery hereafter. That which before they offered as a sacrifice to *Mammon*, let them now offer it to Gods Altar, that is, the poore, who are now come into the roome of the Altar of the old Testament: where

Repentance

Acts 19.

Exod. 35.

Exod. 38:8.

Is. 23:18.

Ism. 5.

Mic. 6:10.

Repentance is, there is reuenge. Hast thou repented for thy couetousnesse, for thine vsury, bribery, &c? *shew thy reuenge* vpon them by taking from them the matter they feed vpon, and with *Tyrus* giue it to the Lord, and with *Zacchens* giue it to the poore. The example of *Bradford* that worthy Repentant, whose life, death, speeches, and actions euen breathed repentance, a man that might seeme wholly to be made of repentance, his example, I say, in this kinde is very memorable: who hearing a Sermon of M^r *Latymers*, wherein restitution was vr-
ged, he was so stricken to the heart for one dash of a pen which he had made without the knowledge of his Master, (*as full often, sayes M^r Samson, I haue heard him confesse with plenty of teares*) being Clarke to the Treasurer of the Kings Campe beyond the Seas, and was to the deceiuing of the King, that he could neuer be quiet till by the aduise of the same M^r *Latymer* a restitution was made. The which thing to bring to passe he did willingly forgo all the priuate and certaine patrimonie he had on earth. Those that thus offending with *Bradford* meane not to *repent* and *reuenge* themselues on their couetousnesse in this manner, are not like to come where now *Bradford* is.

3. Another specialty in this *Reuenge* is, when with the very selfe-same members and instruments of our bodies, which the flesh most of all hath abused to sinne, we in speciall sort glorifie God. *Zachary* that sinned with his mouth in giuing God the lie, repenting, as soone as euer hee could speake, glorified God with his mouth. So that woman, which

M. Samson in
his preface to
Bradford's Ser-
mon of Re-
pentance.

Luc. i.

Luk. 7.

which had abused her *eyes*, her *haire*, her *lippes* to wantonnesse and vncleannesse, repenting shee *reuengeth* her selfe vpon the *flesh*. Shee takes from the vncleane Deuill all those instruments, and to spight him the more giues them to his vtter enemy *Iesus Christ*. Her *lippes* to kisse his feete, her *eyes* to wash them, her *hayre* to wipe them. So many delights as she found of the *flesh*, so many burnt offrings shee sacrificed to the Lord.

4. Further we take *revenge* on the *flesh*, when we restraine our selues from the vse of things otherwise lawfull, because we haue offended therein. As if offending in gluttony, and drunkennes we should punish our selues with abstinence from wine, and fasting. If in abuse of mirth, and recreations, wee then forbear them. If in apparell, we then also cut off this our Peacocks tayle. Thus we take kniues from children when they cannot vse them without hurting themselves. *Timothy* but liuing amongst the luxurious *Ephesians* to checke their excesse, did thus tame and subdue the flesh in abstayning from wine. How much more if he had so offended himselfe, would he haue done it to haue punished the *flesh*?

1 Tim. 5. 23.

Ob. But in this doing, doe we not seeme to approoue of the popish exercises of pennance.

Ans. No. For 1. Many of these exercises they vse, are simply vnlawfull in themselves, being breaches of the sixth Commandement, as their scourgings of themselves, and vsing that roughnesse and austeritie, which takes away health, and shortens life. *The deeds of the flesh must be mortified by the*
L *spirit,*

Rom. 8. 13.

spirit, in a spirituall manner, and not in this forced, violent, and fleshly fashion.

2. Our reuenge is vpon our *sins*, directed against the *flesh*, that is, against the corruption of our nature, theirs is against their *skinner*, directed against their persons, and their outward man. And so indeede it is nothing else but an idle violence offered to the outward man, such as that of the *Pharisees*, in fasting till they lost their colour and complexion, but that fasting fattened their inward corruptions, their pride, and their vaine-glory. For though they pinched their *carkasses*, yet not their *corruptions*. Their leane bodies had swolne soules. This *reuenge* being especially against our sinnes, and sinne hauing greater interest in our soules then in our bodies, the soule especially should taste of this *reuenge*. Shee should be broke of her will, shee should be crossed in her affections, in her pride, and vaine-glory. As *David* said to the Lord smiting the people with the pestilence, *Alas these sheepe, what haue they done? Let thine hand be against mee, it is I that haue sinned.* So may the *Iesuites* soules say to them so cruelly martyring their bodies: *Alas, what haue these bodies done without vs? it is we specially that haue sinned, and yet we neuer feele your discipline, your hands should be specially against vs.* As *Ioel* said to them of his time, *Rend your hearts and not your garments*, so may we say to these *Papists*, whip your *soules*, and not your *sides*. This is the farre harder matter, to humble the pride of our spirits, then to take downe the flesh of our bodies.

3. They make their carnall, their bodily, and
bedlem-

2 Sam. 24.

Ioel 2. 13.

bedlem-like-reuenge to be satisfaction to Gods anger against sin, which is blasphemous, and derogatory to the blood of Christ.

5. The last point of this *reuenge* is, when we vpbraid the flesh, and cast it in the teeth with those afflictions which God sendeth. Though we may not draw afflictions vpon our selues to mortifie the flesh, yet being imposed vpon vs by God, we may make our aduantage of them for this vse, to insult and triumph ouer the flesh when God punisheth it. It argues a *vindictiue* minde in vs, and a *reuengefull* spirit, when we reioyce to see another reuenging himselfe vpon our aduersary. So this is also a kinde of *reuenge* vpon the flesh, when God hauing entred the crucifying nayles into the sides of old *Adam*, we pegge and driue them in further, and hammer them vp to the heads, by imputing them to our flesh, and charging her with her dulnesse, and vntowardnesse, and rating at her as the cause of them: Ah thou vile flesh, I may thanke thee for all this smart, I could not turne thee, but I trow God will now tame thee, I trow he will bring thee vnder, thou rebell. Thus if we will helpe God to whip harder, by taking Gods part, iustifying him in his dealings, and twittings at our corruptions, we shall manifest our *spight* and *reuenge* against this our enemy. This was notably practised by that worthy Martyr *Crammer*, who when by his cruell aduersaries he was brought to the stake to haue his body burnt, and so his right hand, yet tooke that aduantage against his right hand, or rather against his flesh, that had abused his right hand to subscribe

to the Popish articles, to be *reuenged* first vpon it. And so in a godly reuenge burnt his right hand first. And thus we see the practise of this second part of Repentance, and the whole definition of Repentance vnfolded.

CHAP. XVI.

Of initiall Repentance.

The kinds of
repentance.

NOW after the *definition* thus explained it resteth to see what *diuision* there is of *Repentance*. Into *kinds* it hath none, yet it hath certaine *degrees*.

Repentance therefore is either the *first repentance*, or the *after repentance*. The *after repentance* is two-fold: First, the *continuation* of the first in the daily course of our liues. Secondly, the *renouation* of the first in speciall maner vpon some speciall occasions. So then in all there be these three degrees of Repentance: *Initiall, Continued, Renewed*.

1. Initiall.
Heb. 6.

2 Tim. 2. 25.

1. Initiall repentance is that at our first calling, called *repentance from dead workes*: because all the workes, euen the best workes before, were dead workes, comming from men wholly dead in their sinnes. This is the repentance of which *Paul* speaks, when hee wishes *Timothie to instruct the contrary-minded, prouing if God at any time will giue them repentance*.

Here consider two things.

1. The measure of this repentance:

2. The

2. The time of it.

1. The measure of it, how farre it doth extend.

Ans. It is in the very first beginnings but small, but when once it comes to the birth, it breeds in vs greater sorrow then is in continued or renewed repentance. Initiall repentance then is the greatest in our sense, and apprehension. Indeepe sometimes after-repentance is more bitter by reason of the greater fauours and mercies we haue receiued from God, but yet ordinarily the first repentance hath a greater measure of sorrow.

1. First at our first repentance our harts are harder then euer after being neuer before mollified with any former Repentance, and therefore the harder our hearts are, the harder wedges needes there to cleaue them.

2. Secondly, at our first repentance we haue to deale with all the sinnes of our whole life : now the more sinnes the more grieve.

3. Thirdly, in our first repentance more sorrow and grieve, because wee neuer yet had any sense of Gods loue before; whereas the former assurance of Gods loue in after-repentance, doth something alay and sweeten the bitterneffe of our sorrow : these bitter pills are sugred in after-repentance.

2. The time of it, which must be considered two waies.

1. Generally. This life is the time of Repentance while we are in the way, for when our iourney is ended in death, no returning then. *While it is day we may worke*, no working in the night, that is, after death. Then is the paying of wages. The day

Iohn 9.

Exod. 16.

Vide Druf. A.
dag. pag. 110.
adag. Qui labo-
rat die sexto co-
medet possidit.

Nam in inferno
inquit, quis cō-
fitebitur tibi?

κρίσεις ὅτι
ἐν τῷ μεταστοι-
χείῳ κατὰ καρδίαν
Chrys. ad Ephes.
hom. vlt.

Ier. 31 9.

Cum fletu &
deprecationibus
Iun.

Reuel. 6.

2 Sam. 7. 2.

of iudgement is called the Lords day, because hee then must reward euery man according to his workes. This life onely is *our day*, because then we must worke. *Manna* was to bee gathered onely in the fixe daies, none vpon the Sabbath. The time after our life is a Sabbath from working the workes of God. Now then in the *fixe daies* of our life is the Manna of Faith & Repentance to be gathered. Some went out to seeke *Manna* vpon the Sabbath but found none. If once our Sabbath bee come, none shall finde nor eate *Manna*, that hath not gathered it before. As therefore wee are bidden to remember this weekly Sabbath, that our worldly businesse be not deferred till then, but may be dispatched in the fixe daies before hand, so must wee also remember that eternall Sabbath after this life, and dispatch the spirituall businesse of repentance and not put them off till the *working daies* bee past, The life to come is no time of Repentance. It is the time of iudgement, not of Repentance. It is not a time of *weeping* and *deprecations*, but a time of *weeping* and *imprecations*, of *weeping* and *gnashing of teeth*. It is a time rather of *howling unto the mountaines*, then of *lamenting after the Lord*. But some will be ready to say if this life be the time of repentance, then we will repent any time whilest wee live, and it may serue the turne well enough, wee will repent in old age, in our sicknesse, &c. There is time enough before wee die. Therefore for answer we must know that the time of repentance is to be considered in the second place.

2. More specially. This life is indeede the time
of

of Repentance, yea any time of it, in regard of *hope* and *possibilitie*, both which are taken from vs after death. So *Paul* sets downe no certaine time, but *proving if God at any time will giue them repentance*. But yet in regard of our *duety* to practise repentance the *time present* is the time. Euen this very *now* wherein I speake, if hitherto thou hast not repented. Hence it is that the Apostle so much beats vpon this *now*: *Behold now the accepted time, behold now the day of saluation*. Hee beats vpon the very *νῦν*, the time present, the very instant of the time present. So he beats as much vpon *to day*, to day *if yee will heare his voice*. *To day* is Gods voyce, *To morrow* the Deuils. If our neighbour must not be put off till to morrow; *say not to thy neighbour, go and come againe to morrow*; Then how much lesse must God? *If yee will seeke*, saies *Isay*, namely after God by repentance, seeke out of hand without further delay, and *enquire, returne and come*. And againe, seeke the Lord while he may be found: when is that? while he is neere in the meanes of the word, and motions of the spirit to thy heart: *Now* hee is ready to be found, while he cals vpon thee to seeke him. But the Deuill still keeps his olde wont, and when Christ comes to cast him out by Repentance he cries out, *why art thou come to torment me before my time*? Too many are like those Iewes that said, *The time was not yet come to build the house of the Lord*. But against these delaies and prorogations of repentance we may consider these arguments.

1. Consider the vncertaintie of thy life, which is such as thou canst haue no assurance of it, no not

2 Tim. 2. 25.

2 Cor. 6. 2.
ἰδὲ νῦν ῥῆμα,
ἰδὲ νῦν ῥῆμα.

Heb. 3. and 4.

Prou. 3. 28.

Isay. 21. 13.
Isay. 55. 6.

Math. 8.

Hagg. 1.

Pœnitentia indulgentiam, sed dilationi diem crastinum non promittit, Amb. Luc. 19.

Itaque sic agendus omnis dies tanquā agmen agat, & expleat, ac consummet vitam. Qui dicite vixi, quotidie surgit ad lucrum. Seneca.

Antibi quoque concedet? Concedet fortasse, inquit. Quid ais, fortasse, & interdum, & sæpe? In mentem tibi veniat, te de anima tua consilium inire. Contrarium etiam pone, &c. Chrysost. ad 2 Cor. 13. h. 11. 12.

for a minute. True it is at the *twelfth* houre, euen in thine olde age thou maist repent, but how knowest thou that thou shalt see the twelfth houre? God hath promised pardon to him that repenteth, but hath not promised the morrow to him that defers. The whole time of Repentance is but a day, *oh that in this thy day*, but yet it is not in this as in other daies: for after them followes such a night as hath a day returning againe. After this day comes an eternall night. And againe, in other daies the time is determined for the end, but it is not so in this day, wee cannot say of this day that there are twelue houres in it. How many are there whose sun hath set at noone-day? who in the prime and flower of their daies haue beene taken away: yea, whose sunne hath set in the very rising? Therefore be yee prepared also, for ye know not at what houre the Son of man will come. Thou saist thou wilt repent at thy death, well I take that thou grantest. Euen this day for ought thou knowest is the day of thy death. Out of thine owne mouth then will I iudge thee thon euil servant: Thou art to account euery day the day of thy death, why then doest thou not repent to day, since thou art to looke for death to day? I but, saies our youngster, I haue knowne many liue till their old age, and haue repented then: Well “what then, saith *Chrysostome*, Art thou sure that “God will grant the same to thee? Thou saist, “Peraduenture he will: what saist thou peraduenture, and sometimes, and oftentimes. Bethinke thy “seife, that the businesse thou hast in hand con- “cernes thy soule. Therefore suppose the contra-

“ry,

“ry, and thinke with thy selfe, what if God should
 “not grant it me. Who would be so madde to put
 his soule to the aduenture, vpon a *Peraduenture*?
 Peraduenture thou maist liue till thou bee olde,
 and why not as well, Peraduenture thou mayest
 die both in thy youth, and so suddaine a death, as
 thou shalt not haue time to speake, much lesse to
 repent? In other matters, in the things of the world
 we can *number our daies* in this manner, as to summe
 them vp, and *so apply our hearts to worldly wisdom*.
 Wee can make our wils in our health, let slippe no
 opportunity of furthering our estate, because wee
 thinke we may die to morrow. Oh that wee could
so number our daies, as to apply them to the spirituall
and heauenly wisdom of Repentance. When thou go-
 est to warre, saies the same Father in the same place,
 “thou dost not say, I neede not make any will,
 “peraduenture I shall returne againe, neither when
 “thou goest about thy marriage businesse, dost
 “thou say, I will marry a poore wife, for I haue
 “knowne many beyond their expectation to haue
 “growne rich that haue done so, and yet when the
 “matter concernes thy soule, thou puttest it vpon
 “these vncertainties, and peraduentures. Take
 heede. Euen whilest thou art thus reasoning what
 thou wilt do hereafter, euen in the very thoughts of
 future Repentance may death smite thee, as that
 foole in his worldly thoughts. And that so much
 the rather because thy presumption is greater then
 his. He promised the time to come to himselfe, as
 if he had beene Lord of time, but thou dost not
 onely so, but promist thy selfe also the grace of
 Repen-

Enimvero qui
 ad bellum profi-
 cisceretur non dicit
 minime necesse
 est testamentum
 condere, fortasse
 reuertar, nec
 cum de inuendo
 matrimonio
 consultas, dicit,
 uxorem egentem
 accipiam, multi
 enim prater o-
 pinionem ad o-
 peris ita peruene-
 runt. At vero
 non de anima.
 Id. ibid.
 Luk. 12.

2 Tim. 2. 25.

Reuel. 2. 1.

Gen. 6.

Ioh. 5.

Reuel. 3. 20.

Prou. 1. 28.

Repentance, as though thou hadst Repentance also at thy command. Whereas both the *Grace* and the *Space* of Repentance are in the hands of God. The *Grace* is in his hand, *prooning if at any time God will giue them repentance*, and so is the *space*, *I gaue her space to repent, and she repented not.*

2. Consider with the vncertaintie of thy life, the vncertaintie of Gods grace. Say thou hadst with *Hezekiah* a lease of thy life, and that thou wert sure to liue as long as *Methuselah*, yet what assurance hast thou to repent in thy latter end, who hast refused grace before when it was offered? *Gods spirit will not alwaies strine* with wicked resisters of his grace. The chicken that will not come when the hen clucks, may be well caught by the Kite. The sicke men that came not into the water when the Angell mooued, were not healed. It is not with the tydes of Gods grace, as in the tydes of water, which come certainly at set time, so that hee that misses the morning tide, may haue the euening tide. No, it is tide *too day*, and *now* it is tide. *Now* take it if thou bee wise, thou knowest not whether in all thy life time the like grace will be offered thee againe. *Behold*, saies our Sauour, *I stand at the doore and knocke, if any man will open*, viz. when I knocke, then *I will come in*, else not. Thou maist well feare that, because thou wast *deafe* at Gods call, God will bee both *dumbe* neuer to call thee hereafter againe, and also *deafe* not to heare thee calling on him.

3. Though Gods *Grace* in outward meanes may still be offred, yet how know'st thou whether he will
giue

giue thee the inwarde grace with the outwarde meanes of grace. Nay, delayes are dangerous. The longer thou putttest off, the further off art thou and the more incapable of Repentance. For still thou heapest vp sin vpon sinne, and euery new sinne is a new stroake with an hammer that driues the naile in further. So that Repentance will bee more difficult afterward then now, sinne will haue gotten such an interest, and confirmed a strength by continuance of time. And this is that which the Apostle speakes of, *Lest your hearts be hardned thorough the deceitfulnesse of sinne.* Wee thinke to shake off our sinnes afterward, but the longer they tarry, the faster they cleaue. A twigge may bee easily bowed, but let it grow to a confirmed tree, & then there is no dealing with it. And thus haue we seene with these delayers of Repentance, that haue said at first, It is too soone, wee will repent heereafter, when their *hereafter* hath beene come, then haue they said, *It is too late*, the season is past, our hearts are so hardned that now wee cannot repent. Wee must not say to our neighbour that comes for his owne good, goe and come againe to morrowe, how much lesse to God, who comes and craues not for his, but our good: who if wee doe our endeavour in asking of him, will giue that which hee askes of vs. If thou deny him *too day*, he will deny to aske of thee *too morrow*.

Heb. 3. 13.

4. Death is no fit time to beginne to learne Repentance. It is absurd for a souldier to seeke his armour when the battle is begunne. The Apprentice will not be to learne his trade, when his times is going

ing out. *Repentance* should rather be an introduction to *Death*, then *Death* to *Repentance*. Besides at the time of death, the body is so possessed with pains, & the soule so taken vp with feare of death, that a man is altogether vnfitte for so great and waighty a worke as *Repentance* is: yea, we see that men vpon their death-beds are not fitte to meddle with ordinarie matters of the world, and shall wee thinke that when we are vnfit for the basest things of the earth, that wee can bee fit for the great and weighty busineses of Heauen?

5. *Repentance* at death is seldome sound. For it may seeme rather to arise from feare of iudgement, and an horror of hell, then from any grieve for sin. And many seeming to repent affectionately in dangerous sicknesse, when they haue recouered, haue beene rather worse then before. It is true, that true *Repentance* is neuer too late, but late *Repentance* is seldome true: for here our sinnes rather leaues vs, then we them, as *Ambrose* saies, And as he addes, *Woe bee vnto them whose sinne and life end together.*

Let vs therefore no longer foreflow our *Repentance* till death, sicknesse and olde age, let God haue the best of our daies. If we reserue the dregges of our daies for him, hee will reserue the dregges of the cuppe of his fierce wrath for vs. Let vs account it a greater shame to be to beginne Gods learning in our olde age, then to bee to beginne any humane learning. And yet euen there it is a shamefull thing. What a shamefull and ridiculous thing were it to see a man with a gray beard goe to the Grammer schoole

*Pœnitentia
nunquam sera
sē seria, sed sera.
vix seria.
Vā illis qui
tunc habuerunt
terminū luxu-
riæ cum vix.*

school, or to sit among children learning his A. B. C. Repentance is the A. B. C. of religion, be as much ashamed to learne that in thine old age, as thou wouldest be to be amongst children and school-boys.

Turpis & ridicula res elementarius senex. Senec.

CHAP. XVII.

Of continued and renewed Repentance.

THe second degree, I call *continued repentance*, which is a going forward in the first repentance throughout the whole course of our lives; for Repentance is not onely a *turning*, that is but the first degree, but it is also a *returning*. A man must neuer give over till hee be returned to that estate, wherein once he was, which is not done till our dying day. *If yee will seeke, seeke, returne and come.* After *turning* our faces to God at our first repentance, there must be a daily comming forward to him by this continued Repentance. The *Popish penance* is confined within the circle of a few daies, weekes, moneths or yeeres, according to the Priests discretion. But the true Repentance of a Christian, is a continuall act, and a daily exercise: for the change of the heart is not wrought in vs perfectly at the first, but there must be proceeding on by degrees. The *old man* must be *crucified* by repentance. Now *crucifying* is a lingring death. After
we

2. Continued Repentance.

II. 21. 32.

we are conuerted, still we carry the body of sinne about vs, and many infirmities cleaue vnto vs, and breake from vs continually. As therefore in a leaking ship there must be continuall pumping, and in a beggers coat continuall patching, so in our liues *continuall* repenting and repaying of our daily breaches. There is matter enough to hold our repentance worke all our life long. Many practise repentance by starts, now and then, when the mood and fit comes on them, but it must be a *continuall* practise. For

1. We haue daily infirmities. 2. We had sinne before our birth, euen in our conception, euen originall sinne which will hang vpon vs till our death. 3. After death our sinnes will remaine in regard of the euill sent corrupting others. 4. Many were our sinnes before our calling, neuer to be forgotten, but often with bitternesse to be remembered, as *Paul* did his persecution. 5. By neglecting the daily practise of Repentance, we shall make the practise of it farre more difficult afterward. The house that is daily swept hath but litle dust, and is easily swept, but if it be seldome swept, then it askes much scraping, rubbing, paring, and washing, the dirt will be growne so hard to the floore: So in casting of accounts, he that casts them vp euery day shall the easier cast them vp at the weekes end, and he that casts them vp euery weeke, shall the easier cast them vp at the yeeres end, but hee that lets them runne on from day to day, and from weeke to weeke, he shall finde them so perplexe and intricate, as that they shall trouble his best braines

to bring all ends together.

The practise of this *continued* repentance is,

1. Hearty confession, and bewailing of our sins to the Lord.

2. Carefull watchfulnes ouer our hearts to keepe out all sinne.

3. Strict examination of our selues at the daies end, and so censuring our selues, for that we finde amisse, with earnest calling on G O D for greater grace.

3. The third degree is *renewed repentance*. Repentance is oftentimes discontinued, interrupted, or at least, increases not so as it should, therefore euer and anon it is in speciall sort to be renewed. Now here are two things to be considered: The practise and the times of this Repentance.

1. The practise of this repentance, what it is, wherein it consists. *Ans.* 1. In performing the duties of Repentance, handled before in generall, in a greater measure, and a more powerfull manner.

Act. 2. Corin. 7. 11. speaking of this *renewed repentance*, which some call extraordinary repentance: Behold, saith the Apostle, *what care, what clearing, &c.* They had *care* before, but now a greater measure, and a more watchfull *care*. 2. In a more strict examination of our selues. Examination of our selues is to be practised daily, but now a stricter, & seuerer, and that specially for our estate to Godward. And therefore this narrow search must discover some secret infirmities before not found out. As in reading ouer our owne workes, or writings the second or third time, we espy that which we did

3. Renewed repentance.
Where

1. The practise.

did not before. So in the second review of our liues by renewed repentance wee finde out more sinnes then before. 3. In a greater measure of contrition, and humiliation, as in those *Israelites drawing buckets of water*, in a greater plenty of teares, deeper sighes and sobbes.

2. The times.

2. The *times* and occasions of this *renewed repentance*: They are five.

1. When wee are to performe speciall seruices to God, because then we may feare least our former negligences may come vp in account against vs, therefore we must in speciall sort *renue* our repentance, and so seeke vnto God. Thus before the Sacrament of the Lords Supper, *Paul* commands a *renuing* of our repentance, and a *fresh iudging and condemning our selues*. Thus *Iaakob* renewed his repentance before he went vp to *Bethell*, and purged his family of the idols. This God also first calls for, before our approaching into his presence, in the duties of his worship, *wash you, make you cleane*, and then *Come and let vs reason together*. So oft then as an holy seruice is to be performed to God, we must *renue* our Repentance.

2. When wee seeke for any speciall blessing at the hands of God. Because then our sinnes may interpose themselues, and so intercept the blessing desired, then are we especially to *renue* our repentance. As when our aduersaries *renue* the battell against vs, we are to *renue* our preparation against them, so must we doe here. Thus *Isaac* when he sought the blessing of a good wife, went out into the fields into some secret corner or other, to pray

1 Cor. 11. 31.
Gen. 35. 1, 2,
&c.

Isa. 1. 16. 18.

Gen. 24.
Gen. 32. 9.
Acts 1.

in

in speciall manner vnto the Lord. So did *Jacob* when he sought the mercy of deliuerance from his brother *Eſau*. So the election of Ministers in the primitive Church was done with prayer.

3. In speciall afflictions, when God corrects our dulnesse, and by them as by whetstones seemes to sharpen our repentance, and to put an edge vpon our prayers. So did *Dauid* in the rebellion of his son *Abſolom*, and *Iehoshaphat* when the *Moabites* and *Ammonites* came vp against him. And this is that which the Prophet calls for, *Search your selues, search your selues, before the decree come forth, &c.* wilhing them in that speciall affliction to enter into a speciall examination and search of all their wayes.

2 Sam. 15. 26.

30.

2 Chron. 10.

Zeph. 2 1.

4. In and after our speciall falls and sinnes, whether grosse and more palpable, or more secret, such as are dulnesse, coldnesse, securitie. Thus *Dauid* after his two sins of adultery and murther, in a most speciall sort renewed his repentance in his priuate confession to *Nathan*, and his publike confession to the whole Church. *Peter* after his deniall went out and wept bitterly. So when the Church of *Ephesus* was fallen into coldnesse and securitie, the Lord calls vpon her to *remember from whence ſhee was fallen, to repent and doe her first workes.*

2 Sam. 12. 13.

Pſal. 51.

Reuel. 2. 5.

5. At the time of death. Then, because the children of God take their farewell of repentance, they take also their fill of it: they thinke with themſelues, this is the laſt act of my repentance, it ſhall be therefore the beſt. And in death Sathans temptations, and conſciences accuſations will be ſtrongeſt, and

M

therefore

therefore our preparation against them must be more then ordinary. On the sixth day the *Israelites* gathered double *Manna*, because none was to be gathered by the day following, the day of rest. So because the time after death is a time of rest, and *Sabbath* from repentance, therefore then should there be a double portion of repentance. Every motion is the swiftest towards the center.

It is good indeed to see men ioyfull and comfortable in their death, but yet withall, if we see them not humbled and penitent, we may iustly suspect their ioy. Euen the holy *Martyrs*, who exceeded in spirituall ioy, and had the greatest cause of ioy that might be, were yet great in their repentance at their death. *Hezekiah* receiuing the sentence of death, *turned to the wall and prayed, and wept sore.*

2 King. 20.

Here marke the preposterous course of the world, that make death the time of beginning repentance, whereas it is indeed the only time of *renning* repentance begun and practised before in our life-time. *Obiect.* But the theefe on the crosse began to repent but at his death. *Ans.* It was a miracle, with the glory whereof our Sauiour would honour the ignomie of the Crosse. We may almost as well expect a second crucifying of Christ, as such a second theefe. Christ then triumphing on the Crosse, did as Princes doe in the triumph of entring into their kingdomes; they pardon grosse offences before committed, such as they pardon not afterwards.

CHAP. XVIII.

*Of the motives to Repentance, from the
evill it removes.*

HAving thus absolued the doctrine of Repen-
tance, it will not be amisse to close vp this
Treatise with some perswasives and *motives* where-
by men may be induced to the practise of it. Indeed
the bare necessitie of it might moue, but such is our
dulnesse, that euen in those things which are most
necessarie, and most neerely concerne vs, we are most
supine and secure, and neede the goads of the stron-
gest argument to pricke vs forward. The *motives*
then that may perswade vs are of two sorts.

1. From the benefits of Repentance. 2. From
the euils of impenitencie. Out of these two heads
shall spring the motives following.

1. For the benefits which come vnto vs by Re-
pentance. Repentance indeed is *bitter* and many
therefore distaste it, as the Israelites did the *bitter*
waters of *Marah*: but if wee shall consider the bene-
fits that shall accrue vnto vs thereby, we shall find
them as the tree which the Lord shewed vnto *Moses*
to sweeten and allay the bitterne's thereof. Oh say
some, this repentance is an heauy and a troublesome
matter: what good shall we get by our mourning
& mortification, but deprive our selues of our plea-
sures? Repentance is a very Hell, or at least a Pur-
gatorie: well, be it that it be an Hell, yet it is such

Two motives
to repentance.

1. The bene-
fits of repen-
tance.
Which are
Exod. 15.

an hell, as must bring thee out of hell into the kingdom of Christ. *Repent (saith Iohn) for the kingdome of heauen is at hand.* Our way to heauen is to goe by this hell. And because men aske like those in the Prophet, *What profit shall we haue, and what good, if we do repent?* we will lay downe more particularly the benefits thereof. They therefore consist principally in two things.

Mal. 3.

1. In remo-
uing euill.

1. Of sinne in
regard

1. Of the
sting.

Zach. 13. 1.

1. In remouing of euill. 2. In bringing of good. The euils which are remoued by Repentance, are either of *sinne*, or of *punishment*. Repentance remoues the euill of sinne two wayes.

1. In regard of the *sting*.

2. In regard of the *staine*.

1. In regard of the sting. The *sting* of sinne is the guilt of sinne in the conscience, binding a man ouer to the wrath of God, and filling the conscience full of terrour from the expectation of Gods vengeance. Now the repenting sinner is freed from this guilt, and from the sence of it in his conscience, and hath the free and full remission of all his sinnes in the blood of Christ. *At what time soeuer a sinner shall repent him of his sinne, I will blot out all his wickednesse out of my remembrance.* The same thing teaches Zachary. *In that day (namely, when (as it is in the former chapter) they shall mourne for their sinnes, as for the losse of their first borne) shall a fountaine be opened for sinne and vncleannesse.* They whose heads are *fountaines of teares* to bathe Christs feet in, with *Mary Magdalen* shall haue Christs heart pierced to be a *fountain of blood* to bathe their soules in, and to wash away all their guiltinesse. These

two fountaines must goe together, and when wee walke our selues in the one, wee shall bee bathed in the other. Our *mercy* to our sins breeds Gods *seueritie*, as *Ahabs* foolish pittie to *Benhadad* was cruelty to himselfe; but on the contrary, our *seueritie* procures Gods *mercy*. Our *mercy* to our *sinnes*, preuentes Gods *mercy* to our *selues*, but if wee take *revenge* vpon our selues in our repentance, then will not God take *revenge* vpon vs. The promises of *remission* to *repentance* are very frequent in Scripture. So the Prophet *Isay* promises pardon to the penitent, *Wash you, make you cleane, put away the euill of your workes from you*, that is to say, *Repent*: And then followes, *Though your sins were as crimson, they shall be made white as snow*, &c. that is to say, you shall be pardoned and forgiuen. *Haue mercie on mee* (saith *Dauid*) *ô Lord*: now what is his argument to moue God to *mercy*? *For I know mine iniquities, and my sin is euer before me. If we acknowledge our sinnes*, that is, if men repent, *hee is faithfull and iust to forgiue vs our sinnes*. Not that *repentance* merits *remission*, nor that it apprehends it, for so onely faith brings *remission*, but as it is a necessarie attendant of faith in apprehending *remission*. For when wee hold out the hand of faith to receiue Gods *mercy*, wee doe it as beggers, crying and lamenting our miseries. And faith lookes vpon Christ with a *weeping* and a *repenting* eye. And therefore though it bee faith that doth apprehend *mercy* and *pardon*, yet because this faith is a *repenting* faith, yea euen then most of all *repenting*, when it most of all apprehends *mercie*, therefore it is that the promise of *pardon*

1 King. 20.

Is. 1. 16. 17. 18.

Psal. 51. 1. 3.

1 Ioh. 1. 9.

Luk. 24. 47.

Luk. 13. 3.

Aa. 11. 18.

is made to repentance, Hence *Repentance* and *Remission* of sinne are ioyned together by our Saviour, No Repentance, no Remission. *Except yee repent, yee shall all likewise perish* : so if Repentance, then Remission. Be it *true* Repentance, though it bee neuer so *small*, there is Remission, and so life eternall. Hence Repentance is called *Repentance unto life*. The *repenting sinner* then is in a most happy case, for hee hath his sinnes pardoned, and so title to Heauen. So that if a man dies in Repentance, he dies in the state of saluation, and so goes to Heauen. For looke what way wee are turned when wee die, thither go wee, as the tree falls that way whereto it inclined & bowed when it stood on the ground. Now Repentance, as wee haue seene, is the turning of the heart to God : so that if a man die with his face turned to God-ward, to God hee goes. But if he die in his irrepentance, with his face turned from God, to God he can neuer come. Let this then perswade euery one, as euer he lookes to bee saued, to breake off his sinnes by repentance. The Papiſts lie when they teach vs, that there are two wayes to heauen; the way of *innocencie*, and the way of *penitencie*. No, there is but this one way of *penitency*; by which euen the most holy must go, for all haue sinned; and onely the *repenting sinners* shall be saued. And againe, here is both exceeding great comfort to the repenting, and terrour to the impenitent sinner. Are thy sinnes many and greuous? If they were as *red as Scarlet*, yet if thou repent, they shall bee *made white as snow*. It is onely *impenitencie* that dammes thee, not murther, nor adultery,

dultery, not incest. If thou canst repent of these sinnes, thou art safe: when the *streame* of thy sinnes, and the *streame* of Gods wrath for thy sinnes, come against thy soule, let the *streame* of that water which issued out of Christs heart, together with that *streame* which issueth out of thy *repenting* eies, meete, and they shall turne away the current of it from thee. The Physician is not so much offended with the loathsomenesse of the disease, as with the contempt of his physicke, which hee knowes being taken would heale the disease. Nor God so much with thy most odious sinnes, as with this, that thy impenitent heart refuses his physicke. *This is the condemnation, that light being come into the world, men loved darknesse rather then light.* Not darknesse simply that condemnes, but *obstinate continuance* in darknesse, with loue of it, and delight in it, after that *light* is sent to helpe vs out of darknesse. On the contrary then, if thou repent not, though thy sinnes were neuer so small, they haue weight enough to presse thee downe to hell. *Impenitencie* makes small sinnes great and heauy: but Repentance makes great sinnes no sinnes, in regard of diuine imputation. The *greatest* sinnes are pardonable to the *penitent*, as the *smallest* unpardonable to the *impenitent*.

Ioh. 3. 19.

And further, although our sinnes were pardoned and forgiuen, yet can wee haue no assurance that they are so, and the promises of remission belong to vs. It is presumption to snatch at the *promise*, before wee haue the *condition*. And though thou hadst *pardon*, yet canst thou haue no *peace* till thou hast

come to God by Repentance. For God holds the same rule with vs in forgiuing vs, which hee prescribes to vs in the forgiuenesse of our brethren. For though our brother come not to vs, and humble himselfe vnto vs, yet are we bound to forgiue him, but yet wee are not bound to goe to him, to tell him that wee forgiue him, but hee is to *come* and say, *It repenteth mee*. Euen so deales God with vs, he may happily haue forgiuen vs, yet vnlesse wee turne and come againe vnto him, and say, *It repenteth vs*, hee will not tell vs, neither shall his spirit assure and witness it to our hearts, that he hath pardoned vs. Now if there be not *assurance* as well as *pardon*, thou shalt be perplexed and turmoiled as much in the want of *assurance* as of *pardon*. God often deales with his children as *Ioseph* did with his brethren; hee would not at first make himselfe knowne vnto them, but spake roughly vnto them, and threatned them the prison, and afterward hee tells them, *I am Ioseph* your brother. So till wee are prepared by Repentance, neither will God make himselfe, nor our pardon knowne vnto vs, but will rather speake roughly, & threaten the *prison* of hell; but if once we come with broken and with bleeding hearts vnto him, then can he no more refraine himselfe then *Ioseph* could, but will say to our consciences, *I am your Father, Bee of good comfort, your finnes are pardoned*. And when we haue by repentance filled Gods bottle with tears, then will he fill our hearts with this soueraigne balme, and will anoint our hearts with the oyle of gladnesse and the vnspokeable ioy of the holy Ghost. Then shall

Luk. 17. 4.

Gen. 45.

1 Pet. 3. 19.

shall the former feares, stings and horroours of the accusing conscience be banished, all shall be peace and ioy. Repentance charmes the windes and the blustering stormes of the accusing conscience, and makes the haven of thine heart to bee calme and cleere. So that we may say of repentance, as they of our Sauour, *What kinde of grace is this, that the windes and sea obey it?* euen the sea of a hellish and a raging conscience. For the experience of all Gods children that haue had any experience of Repentance in themselves, can witnesse thus much, that they haue no sooner set themselves to praier, confession, and renewing of their couenants with God, but though at first they brought an hell in their conscience, yet they haue presently felt hell turned into heauen, and in stead of the pricke of conscience, the vnconceiueable peace of God chearing and comforting them. It is *Dauids* owne experiment, *I said I would confesse, and thou forganest mee,* that is, thou tookest hell out of my conscience, and shedst the sense of thy forgiuenesse into mine heart. Hence it is that in diuers of the *Psalmes*, specially the *penitentiall* ones, the Prophet beginning in much heauinesse and anguish of spirit, ends in much ioy and assurance. This is the first euill which Repentance remoues.

Psal. 32.

Psal. 6. & 13.

2. Repentance *remoues* the euill of sinne in regard of the *staine*, the blurre and ignominie. For euen this also it takes away. It so heales the wound, that not so much as the skarre remaines. When *Onesimus* had once repented, the *staine* and ignominie of his theft was taken away, *Once vnprofitable,*

2. Of the *staine.*

Philem. 11.

Ioh. 10. 8.

Ioh. 9.

Dan. 4. 33.

Zeph. 3. 9. 11.

ble, but now profitable, to be receiued, not as a theefe, but as a brother. But as long as a man remaines impenitent, so long the staine stickes in the soule in such sort, as if hee were still in the act of sinning, euen as dirt doth in the face till it bee washed out. All (saith our Sauour) before mee are theeuers and robbers. Why said hee not, *They were theeuers*, in as much as they were dead and gone? The reason may bee because they died impenitently, in that their sins and impenitencie seemes to continue the sinne, though the act bee past. Hence it is, that a man may say of *Cain* still, that hee is a murtherer, but not of *Dauid* that hee is an adulterer, the staine being washed out by repentance, and hee being made cleare and cleane as the picked glasse. Because you say, sayes Christ to the Pharisees, you see, that is, remaine obstinate in your blindnesse, therefore your sinne remaines, that is, the blot and staine of it. Sinne casts dirt in our faces, and besmeares, and befoules vs, but after repentance may a man say as *Nebuchadnezzar* did of himselfe after his restoring, *At the same time was my glorie and my beauty restored vnto me*, so at the time of our repentance the shame and the deformitie which sinne brought vpon vs is taken away, and our glory & our beautie is restored vnto vs, which we had before we sinned. The same thing God promises to the Gentiles in their conuersion: *Then will I change in the people their lips, that it may be pure* (so *Iunius* reads it) *with the which al may cal vpon the name of the Lord*, that is, I will call them to repentance, and then followes a promise of taking away the staine, *In that day shalt thou*

thou not be ashamed for all thy works, &c. Thus doth repentance take away the *shame* and the *staine* of sinne. But impenitencie sets a very brand-marke of shame vpon the fore-head of the sinner, and makes him as foule after, as in his sinne. A man turning from the sunne, remains so till hee turne him towards it againe: so in sinne turning away from God, hee remains so till by a fresh act of repentance he turne himselfe to God againe. The wicked sinner may not thinke that his sinne passed away with the act which presently vanished. No, but as the *workes* of the repentant *follow them* to the graue, so also of the wicked; that as the one being dead may be still called iust and holy, so the other still wicked and impure. A lesson for impenitent persons: your skarres, your wounds, your deformities, your filthinesse in which you lie downe, shall all rise vp againe with you, and with these shall you appeare in Gods sight at the day of iudgement.

Apoc. 14.

Now Repentance takes away the *staine* and *ignominie* of sinne, both in regard of *God*, and in regard of *man*.

Which is taken away in regard

1. In regard of *God*: and that appeares by these two things.

1. Of God.

1. In that he receiues repenting sinners into former fauour and grace againe, without *upbraiding* them with their *sinnes*. Yea, heere the prouerbe is true, *The falling out of louers is the reuuing of lone*. And as bones out of ioynt, ioynted againe, are stronger then before, so when God and wee are ioynted together againe by repentance, his affe-

Iam. 1.

ctions

Luk. 13.

Mark. 16.

Dicit specialiter, & Petro, quia se indignū indicauit discipulatu, cum ter negauit magistrum. Sed peccata pręterita non nocent quando non placent. Hieronymus in hunc locum.

ctions are stronger to vs then before. The *repenting prodigall* receiued greater tokens of fauour, then his elder brother that neuer brake out into that riot, neither doe wee finde his father girding and reproaching him with his riotous courses, nay he rather answers the elder brother disgracing him with them. So Christ first appeared to *Mary Magdalen*, out of whom he had cast *seuen Deuils*, for all her former *seuen Deuils*, hee honours her with his first appearance. The like honour did hee to *Peter*, Go your waies, saith the Angell, and tell his Disciples, and Peter, that he will go before you into Galile. Why is *Peter* more especially named then any of the rest of the Disciples? Not to giue *Peter* any primacie aboue the rest, but that they might know that howsoeuer *Peter* had grievously offended in his three-fold deniall, yet because he had wept bitterly, and had thorowly repented, hee had blotted away that staine, and receiued him to his former fauour againe. Though *Peter* sinned aboue the rest, yet repenting, hee is named aboue the rest. The Husbandman loues that ground, which hauing abounded in weedes, doth yet afterward by good culture abound with good fruits, better then that ground which as it was neuer abundant in weedes, so neither extraordinarily in good fruite. And the *Captaine* makes more of that *Souldier*, which hauing fled, yet after returning doth valiant exploits vpon the enemies, then of him that euer kept his station, but did no speciall extraordinary seruice.

2. In that hee restores vnto them their former gifts and graces lost, and that with increase and aduan-

advantage. *David* all the while he lay in his sinne, had his heart altogether out of tune to compose any Psalmes, but after his Repentance was hee in a more excellent manner a *sweet singer of Israel*. *Zachary* by sinne lost his speech, but by repentance he regained not onely his speech, but *prophetically speech*. Repenting *Sampson* was stronger then before, and did a more valiant act then euer. So *Salomon* and *Noah* recouered the spirit of propheticie after their repentance: and *Peter* the spirit of confidence aboue that he had before, that he who formerly was faine to speake to Christ by *Iohn*, afterward durst speake, and aske himselfe concerning *Iohn*. This is the admirable vertue of Repentance, that with the *Eagle* it causes vs to *renew our youth*, and with the *Snake* to be fresher and liuelier after the casting of our old skin. When sinne hath impaired and infeeble, and made vs olde, and withered creatures, Repentance reuiues vs; and puts young spirits into vs: So hearty and so cordiall is this phylicke of Repentance. Other phylicke may take away our bodily infirmities, but yet so, that it brings some weaknesse to nature; but repentance adds strength to our spirituall and renewed nature. In this regard that repentance recouers the losse of grace, it may be said also that it recouers the losse of time; in that recouering grace, it makes vs by double diligence redeeme the time; and so we may allegorically apply to repentance that of *Ioel*; *I will giue you the yeeres which the Caterpillar hath deuoured.*

Luk. 1.

Ioh. 21.

Psal. 103.

Ioel 2.

2. Of man.

2. Repentance takes away the ignominie and
staine

Cartm. in eccl.
f. 46.

staine of sinne, in regard of men, and the Church, who are to admit euery repenting sinner into their society and familiaritie as before, yea into those former offices, and dignities, and credit, which before they had amongst vs. Hence it is that *Salomon* in the booke of his Repentance, prefers the title of *Ecclesiastes*, that is, *a soule reconciled to the Church*, or, *a soule speaking and making confession, in the Church*, before the title of *the sonne of Dauid King in Ierusalem*, as that which would procure more grace to his worke, and more credit to his person. He seekes more credit in his repentance, then his crowne. His repentance had more power to restore him to the fellowship of the Church, then his scepter. Thus was repenting *Jonah* restored to his propheticall office, *Peter* to his Apostleship, *Nebucadnezar* to his kingdome. As if a Traytor should not only haue his life, and his lands, but with them his honors and his offices in the Common-wealth restored him by his Prince. True it is that if the children of God fall into any scandalous sinne, let them repent neuer so much, they are like for euer after to heare of it thorow both their eares, and alwayes to haue it laid in their dish. But this doctrine, as it must correct the malice of the world, reproching the repenting sinner, whom God honors, and raking vp the carcases of their sins, which God hath buried; so must it comfort the Repentant, when they shall remember, *My sin is as if it had neuer beene*, and therefore may they say to the Deuill, and the world reproching them, *Tell mee not what I haue beene, but what I am, and will be*. And thus doth

doth Repentance *remoue* the euill of sinne.

2. It also *remoues* the euill of punishment. And that it doth three wayes: 1. by *keeping backe* afflictions: 2. by *taking* them away: 3. by *sanctifying* and sweetning of them.

1. Repentance doth *keepe* backe, and preuent Gods iudgments and many of his plagues hanging ouer our heads, and ready to seize vpon vs. When *sinne*, that is, the punishment, *lies before the doore*, ready to enter in and make hauocke, yet if *Cain doe well*, and repent him of his former hypocrisie, and turne in truth vnto the Lord, *shall he not be accepted?* When *Rabsakeh* lay before the *doores of Ierusalem*, and before that the *Ammonites*, how did the repentance of *Iehoshaphat* and *Hezekiah* driue them backe? And it is a certaine rule set downe by God himselfe, *When I haue spoken against a nation to destroy them, and to roote them out, if they repent of their sinnes, I will repent of the euill that I thought to bring vpon them.* Thus the *Nineuites* repentance wrought repentance in God. God saw their workes, that they turned from their euill wayes, and God repented of the euill that he had said he would doe vnto them, and he did it not. Thus by their repentance was the threatned sentence reuersed. A strange thing, as *Chrysostome* hath noted, that the condemned malefactors repentance should repeale the Iudges sentence, and a thing altogether vnusuall in the Courts of men; yet in Gods Court repentance doth not onely frustrate Gods owne casting sentence, but turnes it into an acquitting sentence, doth not onely turne backe the euills to be expected, but brings the contrary blessings

2. Of punishment.
By

1. Preuenting.

Genes. 4.

2 Chron. 10.

2 Chron. 32.

Ier. 18. 7. 8.

Ion. 3. 10.

blessings which could neuer bee expected. That
 murtherous and adulterous marriage betwixt *Da-
 uid* and *Bathsheba*, how many heauy curses did it
 threaten? yet they seriously repenting, all curses
 turned into blessings. *Christ* came of this marriage,
 and *Salomon* the eldest sonne thereof, was the most
 eminent man for gifts that euer was, and in his po-
 steritie did the kingdome continue for many gene-
 rations. Lo how repentance was more powerfull
 to draw downe blessings, then murther and adul-
 tery both together with their vnited forces to bring
 downe curses. For this is a certaine rule in all vn-
 lawfull entrances into any Calling, that *After-Repen-
 tance* is counteruaileable to a lawfull entrance,
 and both keepes backe the punishments due to
 vnlawfull entrance, and sometimes brings grea-
 ter blessings of God then a lawfull entrance.
 Wouldest thou then keepe backe those plagues thy
 sinnes haue deserued, the way is to repent. Re-
 pent of thy sin, and God will repent of his plagues.
 Gods anger is often in Scripture compared to fire:
 Now looke what power the elementary water hath
 against fire to quench it when it is beginning to
 flame and burst out, the same vertue is in the water
 of the teares of repentance, to keepe the fire of
 Gods wrath from breaking out vpon vs in his pu-
 nishments. This is the *water* that can onely preuent
 the burning of this fire.

2. Remouing.

2. Because sometimes, notwithstanding our Re-
 pentance, God sees it fit to lay some chastisements
 vpon vs for the furtherance and increase of our Re-
 pentance, to shew his hatred of sinne, and for the
 example

example of others, as in *David* punished with the losse of his childe after his repentance for his adulterie, and in *Jonah*, throwne into the sea after his repentance for his disobedience, therefore though the power of repentance appeare not in keeping backe the affliction that it touch vs not, yet appeares the power of it in the *taking away* of the affliction in due time. *If my people, saith the Lord, open whom my name is called, doe humble themselves, and pray, and seeke my presence, and turne from their wicked wayes, then will I heare in heauen, and be mercifull to their sinne, and will heale their land.* After *Manassehs* repentance had broken the fetters of *Sathan*, and his sinnes, it also broke the yrons he was held in, in prison. And repentance was the same to him, that the *Angell* was to *Peter*, which opened the prison, and loosed his fetters. Loe the *Angelicall* vertue of repentance. So *Jonahs* repentance was as a powerfull vomit to the Whale, and made him cast him vp safe vpon the land. *Jonah his repentance*, was as powerfull as the *three childrens faith*. It ouercame the *fire of the whales belly*, as well as their faith the *fire of Nebucadnezzars furnace*, yea, it did not ouercome the *fire* onely, but the water also in the Seas, that they could not drowne him. So *Iob* repenting, recouered all his losses, and receiued double riches, and possessions.

3. If afflictions still abide with vs, and we cannot as yet be deliuered, yet Repentance is a sweet comforter, and so brings a mitigation of our afflictions. If it cannot plucke out the poyson, yet it shall turne it to wholsome foode, so that affliction shall be as

2 Chro 7.14.

2 Chro. 33.

Act. 12.

3. Sweetning and sanctifying.

1 Cor. 7.

no affliction, and according to the Apostles counsell, we shall *weepe as if we wept not*. If a man feele the grace of repentance in his afflictions, so that he can goe to God, and confesse, and bewaile his sinnes, calling vpon him for mercy, and renewing his couenant with him, his affliction shall not so much greeue him, as this his repentance shall cheere, and reioyce him. For to say the truth, in all our afflictions it is more our sinne, than the affliction, that pinches vs. Sinne is a thorne in the flesh which makes but the touch of the finger painfull, whereas if that thorne were not, the stroke of the whole hand might bee endured without any paine. Now repentance takes away that thorne, that is sinne, and so makes our afflictions, both easie, and comfortable. None so meeke, quiet, patient, silent, and cheerefull in affliction, as the Repentant sinner. The more repentance, the more ease in afflictions. Onely the *impenitent* are *impatient*. He that hath two burdens on his backe at once, must needs feele more trouble, than he that hath onely one. Now the impenitent sinner hath two burdens, his affliction, and his sinne, which addes weight to his affliction, and layes as it were the hand to presse it downe vpon vs. But the penitent sinner hath but one burden, his affliction; as for sinne, the other burden, his repentance hath eased him of it. Therefore *Dauid* prayes, *Looke on my affliction and tranell, and forgie me my sinne*. Then is our affliction eased, when our sinne is forgiuen, which cannot be without repentance; for it is sinne onely that exasperates affliction, and is as salt and

vine-

Psal. 25. 13.

vineger to a sore ; it is sinne that makes it smart. Thus did *Dauids* repentance ease, and sweeten the affliction of his childes death : when by prayer, fasting, and such like exercises of repentance, he had remoued the cause of affliction, his sinne : his affliction was not bitter, and burdensome, but his repentance inabled him cheerefully to rise vp, and refresh himselfe. And this is the reason why the children of God, as hath been shewed, haue alwaies in their afflictions a-fresh renewed their Repentance, that they might, if not wholly free themselves from their affliction, yet from the sting and torment of it, and might gaine, if not deliuerance from, yet patience and comfort in it. For this is the admirable power of repentance, that it turnes euen crosses into comforts, losses into gaines and aduantages : as contrarily, impænitent lying in sinne, turnes comforts into crosses, and helps into hinderances. *Jonah* while he went on impænitently in his disobedience, the ship could not saue him, nor all the skill of the Mariners ; but when he once repented, then neither the waters could drowne him, nor the heat of the fishes maw consume him. When he was in his sinne, then the windes, the seas, and all were against him ; when in repentance, all for, and with him : the Sea, and the Whales belly kept him safer than any ship, the *Nineuites* became obedient, and humbled themselves at his preaching. So then afflictions may come, and may abide with vs, but shall not consume vs, no nor yet much diseafe vs, if we haue once eased our backs of the burdens of our sinnes by repentance. This turnes all curses

into a blessing, God hath raised up his sonne Iesus, saith Peter, and him he hath sent to blesse you in turning every one of you from your iniquities. So that turning from sinne is a blessing that turnes all crosses and curses into blessings. And thus we see how Repentance remoues euill both of sinne, and punishment.

CHAP. XIX.

Motives to Repentance, from the good it brings.

2. In procuring good.

NOW see a little the Good it brings, and procures. And the Good is twofold: *Spirituall*, and *Temporall*.

1. Spirituall.

The *spirituall* good which Repentance procures is twofold.

Act. 2. 38.

1. First, it brings to the repenting sinner, the *Holy Ghost*. Repent, saith Peter, and be baptized, and yee shall receiue the gift of the Holy Ghost.

1. The Holy Ghost.

Now it brings the *Holy Ghost* both in respect of his *Comforts*, and in respect of his *Graces*.

1. In the comforts.

1. For the *Comforts* of the *Holy Ghost*, then are they most bountifully dispensed to vs, when we are most vncomfortable, and mourne for sinne, Blessed are they that mourne, for they shall be comforted. Repentance is the preparing the way of the Lord in the desert, by it are the rough and filthy wayes of our heart

Matth. 5. 4.

Isai. 40. 3.
opened.

hearts amended, and made faire, and then the Lord himselfe sets in his feet, and walkes in them: by it our hearts being made of a *desert*, a *paradise*, Christ comes presently and makes it the place of his delight, and solace. By repentance wee gaine sweete fellowship with Christ, and a more liuely, and comfortable presence of the Holy Ghost. For *by preparing a way in the wildernesse*, is meant the change of our hearts by Repentance: and *by the way of the Lord*, is meant the blessed, and comfortable presence of Christs spirit within vs: when those *crooked waies* of ours are *made straight* by our repentance, and these *rough places plained*, *Then shall the glory of the Lord be reuealed*, and all flesh shall see the *saluation of God*. So true in this regard also is that speech, *Repent, for the kingdome of God is at hand*, that is, Christ is a King at hand ready, royally to dispense his bountie in powring the vnspeakeable comforts of his spirit vpon you.

Isai. 40. 5.
Luk. 3. 5. 6.

Math. 3. 2.

2. It procures the Holy Ghost in respect of his Graces, procuring both the meanes of Grace, and Grace it selfe. God will neuer bee wanting to the repentant sinner in the good meanes of grace: *O ye disobedient children turne againe saith the Lord, &c. And I will giue vnto you Pastors according to mine heart which shall feede you with knowledge and understanding*. Thus Cornelius his serious exercises of prayer and repentance, brought vnto him first an *Angell*, then an *Apostle*, and then the *Holy Ghost* himselfe. And as it procures the meanes, so also Grace it selfe. And among other the gifts and graces of the Spirit, procured by repentance, we may

2. In the graces of it,

Ier. 3. 14. 15.

Act. 10. 3. 25.
44.

instance in Knowledge a mayne one, and which is the ground of all the rest. Now wee shall see how Repentance gaines it. Sinnes are as scales to our eyes, whence they are called *workes of darkenesse*, and the Deuill, the *prince of darkenesse*, but the violent streame of repenting teares, carry and brush away these scales. Naturall teares indeed dull our bodily eyes, but these teares cleare the soules eyes, *Proving* (sayes the Apostle) *if God at any time will giue them Repentance, that they may know the truth.* The reason of our ignorance of Gods word, is the hardnesse of our hearts, which being remoued by repentance, we come then to the knowledge of it. Excellent is that of *Paul* concerning the Iewes, that when *their heart shall be turned to the Lord, the vaile should be taken away.* That vaile of ignorance which thorough the *hardnes of their hearts* is drawne ouer their eyes, by repentance shall bee remoued, and taken away. *The Lord* (saies *Dauid*) *will teach sinners in the way: why Ioh:9. he will not heare sinners, and will he then teach them?* Hee expounds himselfe in the next verse, what sinners he meanes euen such as he will heare also; euen *humble*, and repenting sinners, *Them that be meek will he guide in iudgement, and teach the humble his way.* Humiliation is the way to get vnderstanding; *From the day* (saies the Angell to Daniel) *that thou didst set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard.* Hereupon it is that the ignorance of the Gentiles, and the infidelitie of the Disciples, is imputed to the *hardnesse of their hearts.* Is it any maruell then that men are so grossely ignorant

2 Tim. 2. 25.

2. Cor. 3. 16.

Psal. 25. 8.

Vers. 9.

Dan. 10. 12.

Eph 4. 18.

Mark. 6. 52.

8. 17.

ignorant, that they neuer feele the inlightning and quickning presence of the Spirit, so that they may euen say in this regard, though not *wee haue not heard*, yet we haue not felt *whether there be an holy Ghost or no?* Is this any maruell when men go on so wilfully and impenitently in their sins? Repentance is the best commentary to the Minister on his text, and to the priuate man on his Ministers Sermon. *If any man, sayes our Sauour, will doe my will* (and this is the will of God, euen our sanctification, and this is our sanctification, by Repentance to correct our errors, and to endeaour our selues in obedience) *then hee shall know whether the doctrine I speake bee of my selfe, or of my Father.* It was a good saying of Bradfords, *That wee must first be in the Grammar-schoole of Repentance, before we go to the Vniuersitie of Predestination.* And Cardinall Poole answered not amisse to him that demaunded what course should be taken in reading of the Epistle to the Romans, *First (saith he) begin at the twelfth chapter, and read to the end, and practise the precepts of Repentance and mortification, and then set upon the former part of the Epistle, where iustification and predestination are handled.*

Secondly, Repentance bringeth grace and acceptance to all our good workes. Insomuch as without Repentance they are no good workes in Gods sight. This will the better appeare if we consider how that Repentance must haue a double worke, in euery good worke. It hath both a worke *preparatory and concludory*, it must begin, and conclude all our seruices to God.

Ioh. 7. 17.
1 Theff. 4. 3.

2. Acceptation to our seruices.

1. It hath a *preparatory* worke, whereby wee are fitted and prepared to doe that good, which is to be done. For when we are to doe any good thing, our sinnes past rise vp against vs to hinder vs, and they stop the passage of Gods grace, whereby wee should be enabled to doe it. It is necessarie therefore that with repenting hearts for sinnes past, wee go about the doing of good workes, and so draw downe from heauen the grace of God, to enable vs to do that good we go about. Hereupon *Peter* bids those conuerts, *Repent, and be baptized*, first, to wash themselues in the teares of Repentance, before they were washed in the waters of baptisme. So *Paul* requires of the *Corinthians* the renewing of their repentance in the *iudging* of themselues before the receiuing of the Sacrament of the Supper.

2. Worke of repentance in doing good workes is *conclusorie*, in the closing vp of a good worke, for our best righteousnesse is as a *menstruous cloath*. This menstruity must bee washed away with the teares of repentance. Wee bring forth the fruites of our obedience, as the Beares doe their whelpes, altogether vnshapen. Wee had neede by repentance licke them ouer, and bring them into better forme. And as sowre apples haue sugar to commend them to our taste; so had our obedience need of the weeping water (salt in our feeling, but sweete to God) to commend it to his palat. Thus did *Nehemiah* close vp his many worthy seruices with this act of repentance, acknowledging himselfe an vnprofitable seruant, and crauing pardon for his defects: As after his reformation of the abuses

Acts 2. 38.

1 Cor. 11. 31.

II. 64. 6.

abuses on the Sabaoth, he prayes, *Remember me, o my God, concerning this, and pardon mee according to thy great mercy.* And after the relation of other abuses reformed, he closes his booke with this, *Remember me, o my God, in goodnesse.* These bee the spirituall good things which the grace of repentance procures vnto vs.

2. Repentance brings also *temporall Good*, and outward blessings. *If yee consent, and obey*, that is, if ye consent to yeeld obedience to the former commandement of washing you, and making you cleane by Repentance, *then shall you eat the good things of the land*, you shall not onely haue the blessings of heauen; but the blessings of the earth also. So the Lord promises the captiued Iewes peace, and freedome from their captiuitie vpon their Repentance and seeking vnto God. So *Ioel* vpon his exhortation to the people *to turn vnto the Lord with all their heart, and with fasting, and with weeping; and with mourning, &c.* brings in the promise of temporall blessings, *The Lord will answere, and say vnto his people, Behold, I will send you corne, and wine, and oyle, and you shall be satisfied therewith.* Thus *fasting* procures *feasting*, and when we feast the Lord with the *wine* of the teares of our repentance, then will hee fill vs with the *wine* and fruits of the earth, when wee haue withered faces with the teares of Repentance, then will hee giue vs *oyle to make our faces to shine, and will poure downe a blessing without measure*, when in any good measure wee humble our selues for our sinnes. This is that argument where-with all *Eliphaz* vrges *Iob* to turne vnto the Lord

Neh. 13. 22.

Neh. 13. 31.

2. Temporall Good.
If. 1. 19.

Ier. 29. 11. 12.
13. 14.
Ioel. 2. 12. 17.
19.

Psal. 104.
Mal. 3. 10.

Iob. 22. 23. 24.
25.

*Sic Iuv. Aurū
lectissimum.*

Hof. 14.3.5.6.

1 King 21.27.
28.29.

Lord, if thou returne to the Almighty, thou shalt be built up: Thou shalt lay up gold as dust, and the gold of Ophir as the flints of the river. Or else, if repentance do not procure these things alwaies, yet it brings as great a good, as *Eliphaz* there tels *Iob*; Yea, the Almighty shall be most choice gold and siluer, and strength vnto thee. If God doe not giue thee gold, hee shall giue thee himselfe which is better than gold. Hee will make a blessed supply another way. Such is that gracious promise made by the Prophet *Hosea* to the *Israelites* vpon their Repentance, *O Israel returne vnto the Lord thy God.* And what shall follow therupon? *I will heale their rebellion, I will loue them freely,* there be spirituall blessings which shall follow vpon their repentance; but there is not all, he also promises temporall blessings, *I will bee as the dew vnto Israel, he shall grow as the lilly, and fasten his roots as the trees of Lebanon.* When wee giue vnto God the dew of repentant tears, then will hee himselfe be a dew vnto vs. There is one dew for another, a dew from heauen, for a dew from the earth. And no maruell that true Repentance procures temporall good, when as but a *temporarie Repentance* hath not wanted these temporall blessings. *Ahab* a very None-such for working of wickednes, *for there was none like Ahab, who sold himselfe to commit euill*, yet euen he but rending his clothes, though hee rent not his heart, and putting on sackcloth and fasting, is not neglected of God: *Seest thou* (saies the Lord to *Eliab*) *how Ahab is humbled before me? Because he submits himselfe before me, I will not bring that euill in his dayes.* How much more will God regard the rending

ding of the heart, who thus farre respects the rending of the clothes? If God doe thus *to the dry, what will he doe to the greene tree?*

CHAP. XX.

Motives from the evils of impenitencie.

THe second sort of motives is from the evils of impenitencie. Impenitencie it selfe is of it selfe a greivous and a fearefull euill. An impiety aboue heathenish abominations. *Zedekiah hardened his neck, and made his heart obstinate that he might not returne to the Lord God of Israel.* And as he so the people and the Priests trespassed wonderfully according to all the abominations of the Heathen. Nay, they did not only trespassse according to the abominations, but aboue their abominations, for though the Lord sent his messengers rising and sending, to call them to repentance, yet they mocked his messengers, and despised his words, till there was no remedie. Hereupon it is that our Sauour vpbraides the Cities wherein hee had done most of his great workes, euen for their very impenitencie, because they repented not. This is the maine sinne for which hee girds them. And for the same sinne he spares not to vpbraide the eleuen after his resurrection, he reproveth them of their unbeleeefe and hardnesse of heart. Indeede God giueth as grace, so the meanes, and reprocheth and vpbraideth no man, that

2. Motiue from the evils of impenitencie.

Which are
2. Chr 36.13.
14. 15.16.

Math. 11. 20.

Marc. 16. 14.

Iam. 1. 5.

Jerem. 8. 5.

Reu. 2. 20. 21.

that is, hee vpbraideth no man with lesser infirmities, but where impenitencie is vnder the meanes there he *vpbraideth*, and threatens it both. This is a greater sinne than all other sinnes; other sinnes are *rebellious* against God, but yet this is a *perpetuall rebellion* against him. This is that whereby that Apocalypticall *Iezabels* sinne is aggrauated, not so much in this did she sinne, *that (hee called her selfe a Prophetesse, that she deceiued Gods seruants, and made them commit fornication, and eat meat sacrificed to idols;* But this was her heauy and hainous transgression, *I gaue her space to repent of her fornication, and she repented not.* Her great sinne was, that she repented not for sinne. This indeede is the *damning* sinne. It is not simply sinne that now damnes, but continuance in; and impenitencie for sinne. It is not the *falling* into the water, but the *lying* vnder the water that drownes. It is not *falling* into sinne, but *lying* in it by impenitencie, that drownes a mans soule in perdition. There is but one sinne that shall neuer be forgiuen, the blasphemy against the Holy Ghost, and euen this sinne is not simply irremissible and vnpardonable, but only because that sinne hath alwaies annexed vnto it *small impenitencie*: euen that sinner, but that he is an *impenitent sinner*, might be pardoned.

Prou. 28. 14.

But let vs a little more particularly see what the euill of this sinne is. *Salomon* telleth vs in one word what it is: *he that hardneth his heart*, to wit, by impenitencie, *shall fall into euill*. Now this euill that shall follow impenitencie is two-fold: *Temporall euils*, and *Spirituall euils*.

I. Impeni-

1. Impenitency brings *Temporall euills*. They are these.

1. Temporall, they are

1. Fearefull, exemplarie, and remediless punishments. God whips not this sinne with ordinarie rods, but he lashes it with scorpions, plagues it with remarkeable vengeance and iudgements of more eminent note. The patience of God is that which keeps backe Gods iudgements. Now impenitency sinnes against Gods patience, and abuses it. Mans *impenitencie* causes Gods *impatience*. And whereas repentance stands in the gappe, and keeps out iudgement, Impenitencie breakes downe not a gappe, but the whole fence, and not onely lets in, but as with cart-ropes, hales in Gods iudgements. *The wise man seeth a plague, and hideth himself, but the foolish goe on still, and are punished.* The wise man hides himselfe by repentance, by it *turning backe* from his sin, and so turning backe the iudgement; but the foole, the impenitent sinner, he goes on still till he meete with the iudgement. Repentance is a meeting with God, *Because I will doe this vnto thee, prepare to meet thy God o Israel.* Then we meet God when we seeke to him by repentance, and send forth our tears & prayers, as our Ambassadors to plead for a peace, and sue for mercy to God, in turning his fierce wrath from vs. But impenitencie makes a man sit still, and lets the iudgement come, and so because it will not come to *meet* with God, it meetes with his wrath and iudgements. So it is noted of the old world, *They were eating and drinking, and marrying, and giuing in mariage, and knew nothing till the flood came & tooke them all away.* They were

1. Iudgements of note.

Prou. 22 3.

Amos 4. 12.

Mat. 24. 38, 39.

Deut. 29, 19,
20, 21, &c.

Is. 22. 12, 13,
14.

were washt away with the waters of Gods iudgement, who would not wash themselves in the teares and waters of Repentance. Therefore it is that when the Lord comes to threaten this sinne, he heapes so many threatnings one vpon another against this sinne of impenitency, as if so be he could not satisfie himselfe in threatening it, as if so be the naming of it had enraged his ieaousie: *If any man shall blesse himselfe in his heart, saying, I shall haue peace though I walke according to the stubbornnesse of mine owne heart, &c. the Lord will not be mercifull vnto him, but then the wrath of the Lord, and his ieaousie shall smoake against that man, and euery curse that is written in this booke shall light vpon him, and the Lord shall put out his name from vnder heauen,* and so goes on still in that heauy manner threatening impenitent persons to the end of the chapter. And whereas the Lord in threatening other sinnes vses to come in with some qualifications vpon hope of repentance, yet when he threatens this sinne, he is absolute in his threatnings, to shew that he will be resolute in his iudgements. *The Lord called to weeping and mourning, to baldnesse and girding with sack-cloth,* that is, to the exercises of Repentance and Humiliation, *And behold ioy and gladnesse, slaying oxen, and killing sheep, eating flesh, and drinking wine, eating and drinking,* that is, hardning their hearts by impenitencie, and going on in their sinnes without repentance. Well, but how did the Lord take this? Surely, saith he, *this iniquitie, this iniquitie of their horrible impenitencie, shall not be purged from you, till ye die.* Here is no qualification of the threatnings,

nings, but God absolutely threatens that he will neuer pardon this sinne of theirs, that with so high an hand, went on in their sins.

Secure sinning and hardnesse of heart, is an vn-doubted fore-runner of seuerer destruction. And when God will giue ouer men to his iudgements, he first giues them ouer to this iudgement of an impenitent heart. So vpon the iudgment of hardnesse of heart threatned by *Isaiah*, *In making their hearts fat, and their eares heavy, &c.* followes the fearefull threatning, *of washing the Cities till they be without inhabitant, and the houses till they be without man, and the utter desolation of the Land.* Thus is hardnesse of heart and impenitency, alwaies the harbinger to some fearefull plague. As on the contrary, when God intends mercy to a nation, he first giues them the grace of Repentance. *In that day* (saith the Lord by *Zachary*) *will I seeke to destroy all nations that come against Ierusalem, and I will powre vpon the house of David, and vpon the inhabitants of Ierusalem the spirit of grace and compassion, and they shall looke vpon me whom they haue pierced, and they shall lament, &c.* As if he had said: Though I meane to destroy other nations, yet will I not destroy Ierusalem, but will giue them the grace of repentance, that they may preuent and auoide destruction. But on the other side, when our hearts are hardned *in sinning*, Gods heart is hardned *in punishing*. Yea, euen then when men are most securely hardned, is Gods hand neereſt vnto them to fall heavy vpon them. The old world was destroyed in the end of Aprill, which is the most pleasant time of all the yeere

II. 6. 10, 11.

Zach. 12. 9, 10.

Diluvium fuit circa finem Aprilis cum orbis quasi renuiscit, cum aues cantillant, & exultant pecudes, &c. Luther, in Genes. 7.

Ier. 29. 31, 32.

yeere: And the Sunne shone vpon Sodom that morning it was destroyed: who would haue looked for such a flood now the winter was past, and the yeere now in her prime and pride? who after such a faire sunne-shine morning would haue looked for such a dismall day? Such dismall euent doth mens impenitencie portend, and then most of all, when they are in their greatest securitie. *Arise* (saith the Lord to *Nebuchadnezzar*) *and get you vp to the wealthy nation that dwells without care, which haue neither gates nor barres, but dwell alone, and their camels shall be a booty, &c.* Men are neuer so fit a booty for Gods iudgements, as when they are without care.

1 King. 13. 33.
34.

As generall hardnesse fore-runnes generall iudgements, so in particular men, their hardnesse goes before destruction. See *Ieroboams* example: He was reprobued by the Prophet for his idolatry, the Altar cleft, his hand dried vp, and healed againe. Any of these might haue cleft his heart, and haue wrought him to repentance: But yet *after this Ieroboam converted not, but turned againe* to his idolatrous courses, and continued in his impenitencie: and what was the issue of all this? *And this thing turned vnto sinne vnto the house of Ieroboam*, as who should say, all that he had done before had not turned to sinne, had it not been for this sinne of his impenitency, *But this turned to sinne to his house, euen to roote it out, and destroy it from the face of the earth.* *Balaam* hardening his heart against Gods command, the Asses rebuke, and the Angels sword, returns home by weeping crosse, and he that would

not

not returne for the *Angels sword*, was afterward slaine by the *sword* of the *Israelites*. So was *Pharaohs* heart hardened to his destruction in the sea. So of the cities of Canaan it is said, *that it came of the Lord to harden their hearts, that they should come against Israel in battle, to the intent they should destroy them utterly, and shew them no mercie, but that they should bring them to nought.* This is made the cause of Gods iudgment vpon *Saul*. *Saul* died for his transgression against the Lord. Now what was his transgression, first *he brake the commandment of God*, then *he sought and asked counsell of a familiar spirit*, and last of all, which was his sinning sinne, after all this, *he sought not to the Lord by Repentance, therefore the Lord slue him.*

2. If any impenitent sinner do escape some temporall iudgements, as often he may, and doth, yet his impenitencie turnes all his deliuerances but into further curses and iudgments, and his deliuerance is a worse iudgement then the iudgements from which he is deliuered; for it argues either Gods vter forsaking of them, as desperate patients are giuen ouer by the Physitian, *Why should ye bee smitten any more? for yee fall a way more and more.* Or else it argues a reseruati-
on to worse iudgements.

If by these former iudgements before specified, yee will not be reformed by mee, but walke stubbornly against mee, then I will walke stubbornly against you, and smite you yet seuen times for youre sins. So that an impenitent mans preservation out of one iudgement, is but a further reseruati-
on to worse iudgements.

What mercy or fauor is this?

Num. 31. 8.
Exod. 14.

Iosh. 11. 20.

1. Chron. 10.
13. 14.

2. Reseruati-
on to worse
iudgements.

I say 1. 5.

Gen. 9.

Exod. 14.

Gen. 14.

Gen. 19.

Gen. 19.

Amos 5. 19.

Isay 14. 18.

Icr. 48. 44.

Ezek 15. 7.

Gods delight
in iudgment.

may the mercy is *seauen times* a greater iudgement. *Cham* was saued from the flood in the Arke, but it was for a greater iudgement, for his fathers, and for Gods curse: as good to be drowned as to be cursed, as good to die vnder the waters, as to liue vnder a curse. *Pharaoh* escaped many of the former plagues vnder which the rest of the *Egyptians* smarted, he was but kept for the sea, to be made a prey to the waters. *Lots* wife escaped from Sodom, but was turned into a pillar of salt. The *Sodomites* were rescued out of the hand of *Chedor-laomer*, but were after consumed with fire and brimstone from heauen. It had bin happy for them if they had bin still captiued slaues vnder *Chedor-laomer*. So true is that of *Amos*, that it is with wicked impenitent sinners, *as if a man did flie from a Lyon, and met with a Beare, or went into the house, and leaned his hand on the wall, and a serpent bit him.* As also that of *Isaiah*, repeated by *Jeremie*, *He that flieth from the noyse of the feare shall fall into the pit, and he that comes vp out of the pit, shall be taken in the snare.* Euen as good be in the pit still. This is but out of the frying pan into the fire, or as *Ezekiel* speakes, *out of one fire into another fire*, and the last fire happily like *Nebuchadnezars* furnace, *seauen times hotter* then ordinary.

3. Thirdly, God will euen take pleasure in inflicting iudgement; God indeede delights in mercy, but mans impenitency will make him delight in iudgement. Herevpon he threatens *Laodicea*, *Reuel. 3.* to vomit her forth of his mouth, if shee still went on impenitently in her luke-warmnesse: God signifies by that phrase, that he would take pleasure

pleasure and delight in their destruction, as it giues great ease to the ouer-pressed stomacke to be disburdend and eased by vomiting. Such is that threatening, Prou. 1. 24, 25, 26. *Because I haue called, and ye haue refused, I haue stretched out mine hand, and none would regard, but yee haue despised my counsell, and would none of my correction, I will also laugh at your destruction, and mocke when your feare commeth.* God is neuer more angry then when he *laughes*. Gods laughter is an heauier iudgement then his anger, for when once he comes to delight in his anger, it is a signe his anger is implacable. We haue most cause to weepe, when God *laughes*.

2. Spirituall euills procured by impenitency are these.

1. Spirituall blindnesse, and blockish senselesnesse, further hardnesse, and obduration, *My people would not heare my voice, and Israel would none of mee.* See what was the punishment that followed vpon it, *So I gaue them vp to the hardnes of their harts, & they walked in their own counsels.* As if he had said: Since they will harden their hearts, their hearts shall be hardened: since they will harden them against my mercy, I will harden them in my iustice. Thus was *Balaam* besotted thorough the hardnesse of his heart, that he could not see so much as the Ass did he rode vpon. And the *Sodomites* were smitten as well with a spirituall, as temporall iudgement of blindnesse. So *Pharaoh* hardening his heart against each plague was also giuen vp to further hardnesse. Thus the Apostle seemes to make this the cause of the Gentiles *hardnesse of heart, because*

*Risus Dei longe
gravior est ira
Dei. Quod Deus
loquitur cum
risu, tu legas
cum luctu.
Augustin.*

2. Spirituall,
which are

1. Spirituall
blindnesse.

Psal. 81. 11, 12.

Eph. 4. 18, 19.

Rom. 1.

2. Sam. 24.

1. Cor. 5. 5.

2. Cor. 2.

1 Cor. 5. 5.

2. Desperation.

they being past feeling gave up themselves to wantonnesse, to worke all uncleannesse with greedinesse. So God punished thier former hardnesse with further obduration. So else where he makes this the cause why they were giuen vp to a reprobate sense, and acau-
 terized conscience, because they went on impenitently in their sinnes with greedinesse. This is an heauy and a fearefull iudgement to be giuen vp to the hardnesse of oure owne hart. *Dauid* had his choyce of three plagues, whether hee would take; but all those three ioyn-
 tly, are three times easier then this one, *famine, sword and pestilence*; are mercies to this iudgement. Better to bee deliuered vp to the sword, famine and pestilence then to an hard hart, nay, better be *deliuered up to Sathan* himselfe, then to hardnesse of hart: we finde a man *deliuered up to sathan*, and yet he repented and was saued, we finde none deliuered or saued that hath beene deliuered vp to the hardnesse of hart. *Delivering up to sathan is for the destruction of the flesh, that the spirit may be saued*: but deliivering vp to the hardnesse of hart is for the destruction both of flesh and spirit, both of soule and body. It is a desperate euill to be deliuered vp to ones owne hart. Adulterers by Gods law should be stoned to death: though now mans Law be more fauorable, yet God secretly executes his Law vpon impenitent adulterers, for he stones them with the heauiest and hardest stone that is, euen with a *stony heart*, to which he deliuiers all such impure beasts.

2. Desperation. They that thinke Repentance is a bitter cup, to the which they will not lay their lips,

lips, shall drinke a cup of Satans owne tempering, and shall sucke vp the very lees of it: If thou refuse *heavenly repentance*, thou shalt with *Indas* bee forced to a desperate *bellish repentance*. Though sinne may lie a sleepe a while before the doore, as with *Caine*, like a drowsie sluggish cur, yet at the length it will awaken and barke so hideously, and grinne so fearefully in thy face, that though thou bee not driuen with *Saul* to murder thy selfe, or with *Indas* and *Achitophel*, to hang thy selfe, yet shall thy conscience be no lesse dismayd with desperate feares then theirs were.

3. Eternall condemnation: The impenitent person shall fall into that bottomlesse pit of fire and brimstone. Repentance is called the *spirit of burning*. It is a burning fire that consumes our sinnes, if this *fire burne* not our *sinnes*, Hell fire will burne our *soules*. *If our Gospell be hid, it is hid to them that perish*, saith the Apostle. Hereupon our Sauiour threatens those Iewes *that they should die in their sinnes*. If they should *die* in them, they should *rise* in them, and if they should *rise* in them, then should their sinnes *rise* vp against them, and fall heavy vpon them to presse them downe into the lowermost hell. This is the sinne which of all others, encreases a mans damnation. Therefore impenitent sinners are said to *heap up wrath against the day of wrath*; euen the whole *heape* of all their sinne, and the whole *heape* of Gods wrath shall be laid vpon them. So our Sauiour pronounces an heauie sentence vpon those impenitent cities where he had preached, *That it should bee easier for Sodom and Gomorrha*

3. Eternall
damnation.
If. 4. 4.

2. Cor. 4. 3.

Ioh. 8. 24.

Rom. 2. 5.

Math. 11. 21.
22. 23. 24.

*Cogitato quam
grauē illud sit
peccatum, ut
quod ipsam Ge-
hennam etiam
ante tempus ap-
parere coegerit.
Chrys. ad Rom.
1. hom. 4.*

Psal. 50. 22.

in the day of iudgement then for them. Surely, they that haue the least paine in hell, shall haue but little cause to bragge of their ease. Euen the least sinnes shall haue smart enough, what then shall the *crying sinnes* of the *Sodomites* haue? Sodomy was a monstrous sinne, such a sinne that, as *Chrysostome* saies, it made hell to appeare before the time, such a sinne as made an hell on earth. Such a sinne then as had an hell on earth, must needes haue an hell with a witnesse, in hell. Needes must their damnation bee fearefull and easelesse that beganne so earely. And yet the accursed *Sodomites* shall haue an ealier hell then such impenitent persons as reiect Gods mercie in the Gospell. *Sodom* and *Gomorrhæes* hell, shall be an heauen to *Bethsaida* and *Chorazins* hell. An impenitent person shall thinke himselfe to haue beene an happie man, if he had beene one of those accursed *Sodomites* that once perished with *fire and brimstone from heauen*, and now lie yelling and howling in the lake that *burnes with fire and brimstone in hell*. Oh how heauie shall his condition bee, how vnconceiueable his woe and torment, that shall enuie, and grinde, and gnath his teeth at a cursed and damned *Sodomite* for his happinesse. *Oh consider this all ye that forget God, least he teare you in peeeces, and there be none that can deliuer you.* Repent, and the Kingdome of God is at hand to receiue thee: Repent not, and the Kingdome of hell is at hand to double-damne and deuoure thee.

Gratias tibi Domine Iesu.

MICHAEL
AND THE
DRAGON,
OR
CHRIST tempted
AND
SATHAN foyled.

Penned by the late faithfull Minister
of GOD, DANIELL DYKE
Bachelour in Diuinitie.

Published since his death by his Brother
I.D. Minister of Gods word.

HEB. 2. 18.

*For in that he suffered, and was tempted, he is able
to succour them that are tempted.*

LONDON

Printed by Edward Griffin for Iacob Bloome, and are to
be sold in Paules Church-yard at the signe
of the Greyhound. 1618.

MICHAEL

WILLIAM

JOHN

AND

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

JOHN

THE HISTORIE

of Christs temptation, recorded by three of the foure
Euangelists.

Math 4.

1. **T**hen was Iesus led aside of the spirit into the wilderness, to be tempted of the Deuill.
2. And when hee had fasted fortie daies, and fortie nights, he was afterwards hungrie.
3. Then came to him the Tempter, and said, If thou be the Sonne of God, command that these stones bee made bread.
4. But he answering said, It is written, Man shall not liue by bread onely, but by euery word that proceeds out of the mouth of God.
5. Then the Deuill tooke him vp into the holy City, and set him on a pinnacle of the Temple.
6. And said vnto him, If thou bee the sonne of God cast thy selfe downe, for it is written that he will giue his Angells charge ouer thee, and with their hands they shall lift thee vp, lest at any time, thou shouldest dash thy foote against a stone.
7. Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy Gou.
8. Againe the Deuill tooke him vp into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them.
9. And said vnto him, All these will I giue thee, if thou wilt fall downe, and worship me.

10. Then

10. Then said Iesus vnto him, *Anoide Satan, for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.*
11. Then the Deuill left him, and behold the Angells came, and ministred vnto him.

Mark. 1.

12. **A**ND immediately the spirit driues him into the wildernesse.
13. And hee was there in the wildernesse fortie daies, and was tempted of Sathan, hee was also with the wilde beasts, and the Angels ministred vnto him.

Luk. 4.

1. **A**ND Iesus full of the Holy Ghost, returned from Iordan, and was led by the spirit into the wildernesse.
2. And was there fortie daies tempted of the Deuill, and in those daies hee did eate nothing: but when they were ended he afterward was hungry.
3. Then the Deuill said vnto him, If thou be the Son of God command this stone that it may be made bread.
4. But Iesus answered him, saying, It is written that man shall not liue by bread only, but by euery word of GOD.
5. Then the Deuill tooke him vp into an high mountaine, and shewed him all the Kingdomes of the world in the twinkling of an eye.
6. And the Deuill said vnto him, all this power will I giue thee, & the glory of these kingdomes, for it is deliuered to me, and to whomsoeuer I will giue it.

7. If

7. *If thou therefore wilt worship mee they shall be all thine.*
8. *But Iesus answered him, and said, Hence from me Sathan, for it is written, Thou shalt wor(hippe the Lord thy God, and him alone thou shalt serue.*
9. *Then he brought him to Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Son of God, cast thy selfe downe from hence.*
10. *For it is written, That hee will giue his Angells charge ouer thee to keepe thee.*
11. *And with their hands they shall lift thee vp, lest at any time thou shouldst dash thy foote against a stone.*
12. *And Iesus answered, and said vnto him, It is said, Thou shalt not tempt the Lord thy God.*
13. *And when the Deuill had ended all the temptation, he departed from him for a season.*



*R*epentance and Temptations are two maine points in the practise of Religion, and the two purgatories that a Christian in his way to heauen must passe thorough. The first is of water, the other of fire; we can no sooner come out of the one, but we must looke to enter into the other. No sooner haue wee bathed, and washed our soules in the waters of Repentance, but wee must presently expect the fiery darts of Sathans temptations to bee drawing at vs. What we get, and gaine from Sathan by

The Preface.

by *Repentance*, he seekes to regaine, and to recouer by his *Temptations*. We must not thinke to passe quietly out of *Egypt* without *Pharaohs* pursuite, nor to trauell thorough the wildernes of this world without the opposition of the *Amalekites*. Satan will bee in armes against vs, if hee perceiue but the thoughts, and *purpose* of departure, much more if the *practise*. Surely this *enuious man* sleeps not. No sooner can our *fallow ground be plowed up*, and the *precious seed* of grace bee sown therein, but presently like the greedie *foules of the aire* he labours to catch it away, or else like the enuious man to sowe this ground with *mingled seede*, and to marre the *wheat* with his *tares*. No sooner can wee *repent* of one sinne, but he is *tempting* to another.

The fit coherence of this Treatise with the former.

Firly therefore may this Treatise of Christs *temptations* follow the treatise of *Repentance*. It is pittie to seuer those things in *treatise*, which are not seuered in *practise*. The former doctrin hath taught how to come out of sin, this will teach vs how wee may auoide comming into sinne. The best way to auoide Sathans *temptations*, & his malice is to know them, for his greatest strength lies commonly in our weaknesse, and our weaknes in our ignorance of his enterprises. *Lest Sathan*, saith the Apostle 2. Cor. 2. 11. *should circumuent vs, for we are not ignorant of his enterprises*. Ignorant ones then are subiect to circumuention, & they who know not Sathan, may easily be circumuented by him. If our owne experiences be not yet ripe enough to trace him, and to discover his cunning fetches, we may here see him to disclose himselfe, and his greatest strength, and craft

craft he hath in this duell and single combate with our Sauour *who was tempted in al things as our selves, sinne excepted.* If our skill and strength bee yet too weake to treade him vnder our feete, heere shall wee see our Lord foiling the fiend, and treading vpon this *Goliath*, and treading out a way to vs, whereby we also might trample him vnder our feet.

To come then to this history of Christs *combate* with, and *conquest* ouer Sathan, Three things are generally to be considered therein.

1. *The preperation to the combate.*
2. *The combate it selfe.*
3. *The issue.*

The *preparation* is twofold. 1. For the *ouercoming* of Sathans tentations. 2. For the *admitting* and suffering of them. In the former he *prepares* himselfe, in the latter he *prepares* Sathan his aduersary.

The preparation for victorie is set downe by the Enangelist Luke chapt. 4. 1. *And Iesus being full of the holy Ghost.* &c.

Ob. Iesus Christ was full of the holy Ghost at the first conception by vertue of the hipostaticall vni-on, how is it then now said that he was *full of the holy Ghost*?

Ans. That fulnesse at his first conception was in regard of the *habit*, not of the *act* and *exercise*. The Godhead did not alwaies communicate it selfe in operation to the *manhood*. Before it did as it were *hide* it selfe, and *lurke*, but now it *rowzes* vp, and *shewes* it selfe.

Doct. 1. The Lord first fits, and hauing fitted, he then exerciseth his seruants with trials. According to the

The diuision
of this Hi-
story.

The first part,
the prepara-
tion.

The first pre-
paration.

Doct. 1
The Lord
fits, and ha-
uing fitted,
exerciseth his
seruants with
trialls.

Psal. 45.

Vse.

Iob 1. & 2.

A double
comfort in
Crosses.

1 Cor. 10. 10.

Doct. 2.

Wee should
come from
the Word and
Sacraments,
full of the Ho-
ly Ghost.Act. 9. 17, 18.
Gen. 29. 1. See
Trem.

the strength of grace is the tryall of a Christian. Little grace hath few or no tryals, great grace hath many, and great. As here in Christ, *annointed with the oyle of gladnesse aboue his fellowes*, and so also salted in the brine of sorrow aboue them all. As was his *back* so was his *burden*. As were his *parts* so were his *passions*, as he might say, *was there euer sorrow like mine?* so he might say, *was there euer strength like mine?*

Vse. Great comfort in all our afflictions. Christs desert is not so terrible, as his fulnesse of the Holy Ghost is comfortable. When God brings affliction vpon vs, it is a signe that not onely he prepared it for vs, but also vs for it, and harnessed vs, and fitted our hands to fight. And now he will make tryall of vs, that he may triumph ouer Sathan in vs, as in *Iob*. As a Schoole-master, when he hath polished and persited a good scholler, brings him forth, prookes aduersaries to set vpon him, and takes a pride to see the fruit of his owne labours. Here is double comfort then in our crosses. 1. *On our part*. That we haue receiued of Gods grace which is more comfortable, then the crosse discomfortable, and that therefore we shall *not be tempted aboue our strength*. 2. *On Gods part*. That he will be glorified in vs against Sathan. The credit of our combating redounds to God, who if he had not well taught vs in his fencing schoole would neuer haue brought vs into the field, lest we should shame him.

2. Learne how we should come from the word and Sacraments, euen as here Iesus from *Iohn*, full of the Holy Ghost. So did Paul after his baptisme; and Iacob after Bethels vision *lifted vp his feete like a tra-*
ueller

ueller that goes freshly after a good bait. Many are like *Indas* after the sippe, they depart not full of the Holy Ghost, but full of Satan, and as the *Israelites* they sit downe to eat & drinke, and rise up and play; As if in the strength of good cheere I should raile at the master of the feast. Good motions in hearing are not enough. We must *returue from Iorden*, the same wee were in *Iorden*. The Church is Gods fencing-schoole, thence bring we skill. It is Gods armoury, thence bring we furniture against Satan. Only the *Holy Ghost* can ouercome the *filthy Ghost*, and he is to be got onely by the ministry. A great honour it is to it that the Holy Ghost first beganne to manifest his power in Christ in the vse of it.

Exod. 32. 6.

The second *preparation* is for the *suffring* of the temptations. For if Christ who had lately beene so honoured from God, & from heauen had still continued in answerable glory, the diuell had beene skarred away. Therefore Christ by the baites of the place, and of his condition in the place drawes him on, and prouokes him to fight, giuing him all the ods and aduantage that might be, laying away those terrible weapons, the sight whereof would haue terrified Sathan, and leaues him selfe naked, and destitute of all helps. The greater ods Sathan had, the greater was the shame of his foyle, the greater the glory of Christs victory, while he beats him in the desert, the place where he raignes and triumphs *Luc. 8. 29.* as it were a cocke vpon his owne dung-hill, and that in the weaknes, which hunger brought vpon him.

The second preparation.

Here we haue an image of the conflicts betwixt *Ismael* and *Amalek*, the seede of the woman, and the seede

Doct.
God for his
greater glory
giues aduan-
tages to the e-
nemies.

Vfe.

The first ad-
uantage.

Marc. i. 13.

From Christs
example the
Papists falsly
ground an E-
remeticall life.

seede of the serpent. God to gain the greater glorie to himselfe giues all the aduantages that may be to the enemies of his Church. How vnequall was the combate and contention betwixt *Luther* one poore Monke, and the Pope, and so many legions of his creatures. They had the sword of most Magistrates to sway at their pleasures, greate power, and great authority, yet *Luther* tooke the pray out of their teeth, as poore *Dauid* ouerthrew the great *Goliath*. So the Iesuites at this day haue better meanes of learning, greater maintenance, more countenance among theirs, then our poore Ministers with vs. So hath it beene, and still is in the Church. And when wee see that the Church is thus disaduantaged, let vs not be discouraged. Let vs remember that Christ gane the Diuell all possible aduantage against himselfe, so still he doth against his Church, that the aduersaries shame, and the Churches, and his owne glory may be the greater.

So much generally. More particularly.

The first aduantage giuen Sathan was in the place whither Christ went, which is said to bee the desert or wildernesse. *Hee was led by the spirit into the wildernesse.* what desert, this is not set downe. Only by *Marke* it appeares such an one, wherein men were not but wilde beastes.

. Heere the Papists speake in commendation of Eremeticall life, as authorized by Christs example. But absurdly. For Christs was no Eremite, but spent himselfe in the publike seruice of the Church. He was in the desert forty daies, not his whole life. And this was done both vpon *speciall ground*, the extraor-
dinary

dinarie motion of the spirit, and *upon speciall end*, that he might be tempted. Neither of which will they say of their owne Eremites. Nay the quite contrary as touching the end, for they professe they goe into deserts to auoide temptations.

Quest. Doth Christs example heare allow vs willingly to rush and aduenture our selues vpon dangerous occasions of tentations to sinne, or to goe into such places where Sathan hath power?

Ans. Neither. In some places Sathan hath power ouer bodies, to doe hurt. As absurd for any to venture into them, as to goe into a Lions den, or into such places where mad dogs are. In other places Sathan hath power ouer our soules, in regard of the dangerous prouocations to sinne they yeeld, as the house of the harlot and the company of wicked and godlesse persons. If we may not put our bodies into Sathans hands, much lesse our soules. Christ had strength to encounter with him, and to overcome him, and was moued herunto by the holy Ghost: we that are weake and vnable to looke him so much as in the face, may not of our owne heads thrust our selues into danger, but must carefully auoid all occasions of euill, prouerb. 4. 15 & 5. 8. *Come not neere the doore of the house of the harlot.* Bruit beasts are often afraid of those places where some euill hath befallen them, and cannot bee drawne neere either to them or the like to them. Wee may be set to schoole euen to the horse, and the mule, *Be not like to horse and mule*, said David. In this respect I may truly say the contrary, Bee like to horse and mule, who are wiser in their genera-

P

tion

Quest.

Whether Christs example alloweth vs to rush vpon temptations.

Ans.

Wee may not put our bodies into Sathans hands, much lesse our soules.

Prou. 4. 15.
& 5. 8.

Psal. 32.

Plutarch.

tion then men reasonable creatures. As these shame vs, so much more the heathen. So *Cotys* K. of Thracia being by nature cholericke, when certaine curious glassees were brought vnto him, presently brake them, least (said he, being demanded his reason) I should deale cruelly with those that should breake them.

Obiection.

But heare it may be obiected, If all occasions of euill should bee auoided, then should euen good things themselues bee auoided, for euen from thence doth Sathan take occasion to tempt vs.

Solution.

We must giue no occasions of euill to Sathan, or our owne corruptions.

Ans. Occasions of euill are of two sorts: 1. *Giuen* to Sathan, and to our owne corruption, as things either simply euill, or else in themselues indifferent, which yet wee (such is our weaknesse) cannot vse without sinne. These wee are to auoide carefully. 2. *Not giuen* by vs to them, but only taken by thme, and these are not to be refrained, as *praier, almes, &c.* which none must omit because of the occasion of pride and vaine-glory, but rather to expect the presence of that Gods spirit to ouercome Sathan, who hath commanded vs to performe such duties. And indeede in regarde of Christ such an occasion was this of his going into the desert; for he did it by the motion of the Spirit which was counteruaileable to a commandement. *He was led by the Spirit of God into the desert:* but when thou castest thy selfe vpon the pikes, and runnest into dangerous companie, and goest to the Theatre, to the Tauerne, to the Stewes, *thou art led by the impure spirit*

In Christs going into the desert, three things are noted.

1. The time. *Then.* Matth. 4. 1.

2. The cause and manner of his going, *was Iesus led by the spirit.*

3. The end. *to be tempted.* Matth. 4. 1.

First for the Time. *Then.* Namely after his Baptisme, his initiation into the mediaturship, and that great honour then done him. Learne then:

After high fauours shewed to Gods children, come shrewd pinches, as after warme-growing-comfortable-weather in the spring come many cold pinching frosts: what a sudden change was this? Is this he of whome erwhile the Lord sayd, *This is my sonne*, and doth he now send, and set his slaue vpon him to vex and bait him? So *Paul* after his *paradise* had his *prickes* in the flesh, and buffetings on the face, after his *reuelations* from God, his *temptations* from Sathan. So fared it with the blessed virgin: After the honour of the Angels salutation, the holy Ghosts ouershadowing, Christs conception, *Elizabeths* singing, the Baptists springing, her owne propheticall triumphing by the powerfull presence of the holy Ghost in that excellent song, after all these honorable comforts shee is pinched with the heauy crosse of being suspected by *Ioseph* for a dishonest woman, and so of being indanger to be put a way, to lose the comfort of her husbands protection, and to bee exposed for ought she knew to miserie and infamie.

Which must teach vs not to be ouer-ioyed with any of Gods fauours and honours, but euen then to thinke of, and to prepare for some following after-claps, and as contentedly to endure the one,

1. The time when Christ went into the desert.

Doctr. 1.

After high fauours shewed to Gods Children come vsually great temptations.

Matth. 3. 17

2. Cor. 12. 7.

Luke 1.

Matth. 1. 19.

Vse.

Ioh. 1. 1. 2. 14.

as cheerefully receiue the other. As here Christ for all his former honour subiected himselfe to this humiliation. As before for all his honour in heauen from all eternities hee abhorred not the Virgius wombe, Ioh. 1. 1. 2. & 14. so now from all his late honour In Iordan, he abhorred not the Deuils desert. Christ went as willingly to the desert to bee humbled, as to Iordan to be exalted.

Learne secondly,

Doctr. 2.

The deereft
of Gods ser-
uants must
expect the
greatest ten-
tations.

Euery true sonne of God baptized with the inward baptisme of the spirit, and amongst them specially the most eminent for parts and graces, fitted and called out for the highest and most honourable seruices, such men must looke for greatest tentations, and most of all to be molested with sathan. Tyrants offer no violence to the vanquished, but to the resisting and rebelling Cities. The Pyrate sets not vpon empty ships, but vpon the richly laden. A rogue or a begger may passe freely, and neuer neede feare that the theefe will meddle with him: it is a rich booty he lookes for, and the wel-moned traoueller. So Sathan troubles not such as are vnder his power already: such as are empty of grace hee desires not to winnow, for what haue they in them to be sifted out? The dogge barks not at the dome stickes, but at strangers: when the doore is wide open, and there is free ingresse and egress, there is no knocking; but if once shut vp, then still one or other is rapping and bouncing. The wicked haue the doores of their harts set wide open to Sathan, therefore he raps not there by tentation, but at the godlies, that shut and bar vp this dore against him.

They

Use. 1.

They then that brag they were neuer troubled with Sathans temptations, doe thereby professe their want of grace. If they had any spirituall treasure, this theefe would bee dealing with them. If they had been taken out of the hands of Sathan by the power of Christ, hee would haue raged, and tooke on, labouring with all his might to recouer his prey. A Lion scornes to meddle with a mouse, and so doth this roaring Lion with thee that hast no booty for him. While *Iaakob* continued vnder *Labans* tyrannie, and would be made his drudge, and his pack-horse, all was well; but when once he began to flie, he makes after him: And so doth the deuill; when any one parts from him to Christ, then he is as a *Beare robbed of her whelpes*.

Use. 2.

And as this is to the reproofe of those that neuer feele temptations, so to the comfort of those that are wearied with them: Let them not be discouraged, or thinke themselues forsaken of God, because tempted of Sathan. No sooner were those words, *This is my well-beloued sonne*, out of Gods mouth, but presently Christ went to be tempted.

All good Christians then must be tempted. But if any of them be of better graces then other, or called forth to higher place and seruice then other, they are specially eye-sores to Sathan, they are a faire marke for the arrowes of his tentations. All the while Christ lay still in his fathers shoppe, and medled only with the Carpenters chips, the Denill troubled him not; but now that he is declared the sonne of God, and solemnly invested into the office of the mediatourship, and goes about to dis-

They that haue greatest graces, or highest places, are Sathans chiefe eye-sores.

For such doe
most seeke
the ruine of
Sathans king-
dome.

throne him, and to cast him out of his kingdome, now hee bends all his forces against him. See wee not how small and weake, and withall cowardly creatures will with all their force and fury set vpon the strongest and mightiest, if they haue a suspition they come to rob them of their young ones, as an hen vpon a mastiue? The oddes betwixt Christ and Sathan is farre greater, and yet now Christ comes forth towards him in this his high office of the Mediatourship to take from him his seed, and Sathan though but a poore creature, yet he dares flie in the face of the Lord God himselfe, his Creatour. Every Christian in his place, but especially those of excellent parts and great places, are enemies to Sathan, and seeke the impairing and ruining of his kingdome, and hauing gotten themselues out of his clutches, they seeke to draw others, therefore hee cannot but hate them, but specially Christ aboue all, their head and Captaine, who came to breake his very head, who was to doe him greatest hurt, and whom if he could haue hurt, he had hurt all the elect besides, and thorow his sides mortally pierced all their soules.

Looke then as a man by his parts or place is fitted to doe Sathan more harme, as learned men, wise men in the Church or Common-wealth, so much the more doth Sathan oppose them, and the rather because in them hee ouerthrowes many others. *Augustine* when God called him was farre more assaulted by Sathan then *Alixius*, because of his greater learning. *Moses* when he began to execute his calling, what troubles had hee? So *Paul*

about

Augustine.

Moses.

Paul.

about his fellowes, because of greatest gifts, maligned of Sathan. And Zach. 3. Sathan was standing at the right hand of *Iehoshuah* the high Priest. Such persons then haue here their Item to take heede to themselves. *Sathan hath desired to winnow you.* The choicest wits, the quickest spirits, the greatest parts, the deepest learning, the highest callings, hee labours to prey vpon. If he see a young Gentleman of great parts, place and parentage, likely to be advanced, and called forth to great seruices, hee will specially labour to corrupt him with the loue of vanities and vaine pleasure, and with the contagion of euill company and euill counsellours. This also is comfort to those of such parts and places (when thus troubled by Sathan or his instruments) whether Magistrates or Ministers. It is a signe Sathan is afraid of them. And on the contrarie, that Sathan neuer feares any great hurt from them in their places of the Magistracie or Ministerie, whom hee lets quietly alone. In the whole historie of the Acts we shall see how the Apostles almost neuer came to any place, but Sathan began to rage and tempest against them.

The second point. *The cause and manner of this his going, He was led by the spirit.* By the Spirit vnderstand the *Holy Spirit*, not the impure one. First, because mention was made of this Spirit immediately before in the former chapter by *Matthew*. Secondly, because of that which followes, *to be tempted of the Deuill*, whereas if the vncleane spirit the Deuill himselfe had been meant thereby, then rather the words should haue runne thus, He was led

Zach. 3.
Iehoshua.
This serues
first for cau-
tion.

2 For Conso-
lation,

2 The cause
and manner
of Christs
going into
the desert.

of the spirit to be tempted by him. Thirdly, *Luke* is plaine, *He returned from Iordan full of the holy Spirit*, and was led *ἐν τῷ πνεύματι*, by that Spirit into the wildernesse.

A^{cts} 8.

ἐν τῷ πνεύματι.
Mark. 1. 12.

Led.] Some referre it only to the inward motion of the minde, others also to the motion of his body, miraculously carried and rapt (as *Philip* A^{cts}. 8.) by the spirit into the wildernesse. And to this doe they referre that afterwards Luk. 4. 14. concerning the rumour that went of Christ. To this I rather incline, both because *Markes* words fauour it, *The spirit thrust him forth*, and because that if it had been otherwise, he would haue had after these miracles at Iordan so many followers that the worke of temptation intended would haue beene hindred. And yet this extraordinary motion of his body hinders not the voluntarines of his minde, which as it is the grace of all other of his sufferings, so of his temptations, that he was not led as a Beare to the stake, but went to it with courage and cheerefulnesse.

Doct. 1.
The very motions of our bodies must be from direction of Gods word and spirit.

The vse. This leading of Christ by the spirit was extraordinary, yet wee must thus farre imitate it, That the very motions of our body, and our goings to and from places, must be from the direction of the word, and so of the Spirit of God. As was *Noahs* going in and comming out of the Arke, *Yaakobs* going to and comming from *Laban*. But many are led by the Deuill as dogges in a string, and carried from the Church to the Alehouse, the Stewes and the Stage. The Spirit of God carries vs to no such places.

Doct. 2.

All our temptations are disposed and ordered by the

the secret will and counsell of God Hee leades vs and goes before : Who then would not follow such a guide, and be cheerefull in all our trialls? Satan is a mastiue, but yet in Gods chaine, and cannot come out at vs to baite vs vnlesse God loose him, and set him on vs. Therefore 1. Chron. 21. 1. Satan is said to moue *Dauid* to number the people, and 2. Sam. 24. 1. GOD is said to moue *Dauid* to it; euen as both the dogge may bee said to baite the beast, and the owner of the beast, that brings him to be baited, and suffers the dogge to bee set vpon him. Here then is sweet comfort in these baitings. God is by, and lookes on, he will haue pittie on vs, if he see this curre too violent, he will plucke him off. As the Owner of the beast is so mercifull to his beast, as not to let him be killed by the mastiues. If thou feele thy selfe ready to faile and sinke in temptation, lift vp thine heart to that Spirit that led thee to be tempted, and yet will not suffer thee to be led into temptation. He that set him on, he onely can take him off.

The third point. *The end of his going. To be tempted of the Devil.* Here six questions may be asked.

1. *Quest.* What is it to tempt, or to be tempted?

Ans. The word which is the first root is *πρω*, to pierce thorow. And so this word *πρω* coming of it, is to take triall, because by piercing thorow a thing, it is tried what it is within, whether sound or no. Thereafter then, as the meanes are to trie or discouer, so is the word of tempting vsed. For first, there is a triall by a naked offering of obiects or occasions: thus we say of delicate meates, they are tempta-

All our temptations are disposed by Gods secret will and counsell. Satan is chained.

1 Chron. 21. 1.

2 Sam. 24. 1.

A comfort to the tempted Christian.

3. The end of Christs going into the desert

Quest. 1. What it is to tempt or to be tempted.

How God
temptrs.
Iames 1. 2.

Gen. 22.
How Sathan
temptrs.

Quest. 2.
How Christ
being so holy
could bee
tempted.

temptations. So prosperitie, riches, &c. are temptations. And crosses also, Iam. 1. 2. And thus is God said to tempt in Scripture, because in his providence hee offers objects, and such occasions as will trie vs, and when he sends vs either wealth, honours, or the contrarie, when he sends vs his Word, the precepts and exhortations thereof. As by speeches cast out, we also do trie, and as we say feelee one another. So Gen. 22. God tempted *Abraham* in that commandment of offering vp *Isaac*. Secondly, *Triall* is by earnest perswasion and sollicitation to sinne, for by this means we are tried what wee are, as *Iosephs* chastitie was tried by his mistresses perswasions. And this is the devils tempting. Sometime the fisherman only sets his bait, without any vrging of the fish to come vnto it. Sometimes hauing laid his net, he takes poles, and thrusts and driues them along into the net. The former way God temptrs, but onely this latter Sathan. The meaning here then is, *that Christ was led into the wildernesse to be tempted*, that is, to be perswaded to euill by Sathan.

2. *Quest.* How could Christ who was so holy be tempted? *Ans.* Hee could not bee tempted inwardly of himselfe being holy, but outwardly by another he might. So were *Adam* and *Eue*. And thus to be tempted, that is, to be perswaded to sinne by another, whether man or Angell, is no sinne, but a crosse, so there be not the least yeelding to the motion, no not in the least ticklings of the affection. Sathans temptations against vs doe for the most part taint vs, by reason of the simpthy betwixt our corruption and them. But in Christ there was an antipathy

antipathy against sinne, as in the stomacke against some meats, the which the more wee are vrged to eat of them, the more we loath them. Whereas in other meats that we especially loue, the very sight of them is perswasion enough to eate of them. Christs heart to Sathans tentations was as a stone or brasie-wall to an arrow, repulsiug them backe presently. Our hearts are as a butt, where they may easily fasten themselves. Ours as a barrell of gun-powder to the fire, Christs as water, and therefore he said, *The Prince of this world is come, and hath nought in mee*, Ioh. 14. 3.

Hence I gather that all temptations are not sins in the tempted, for then Christ should haue sinned. This may comfort those that being vexed with fearefull suggestions of Sathan, as to thinke amisse of God himselfe, &c. doe thereby thinke amisse of themselves, as if they were therefore most vile wretches. But they must remember that this is no more their sinne, if they presently beat it backe, then if a man like themselves should wish them to the like. Sathan must answer for this himselfe. *Quest.* But how shall I know that it is Sathan, and not mine owne corruption? *Ans.* Temptations against the flight of nature, euen corrupted nature, where there is no bait to entice corruption, as for a man to kill his louing and beloued parents where there is no hope of gaine by it, no matter of displeasure to prouoke, these are meerly from Sathan. And so are the blasphemous thoughts against the Trinitie. Specially if such temptations come furiously, and like the flashings of lightning suddenly, wee not imagining how

Iob. 14. 20.

Doct.

All temptations are not sinnes in the tempted.

How we may discerne the temptations of Sathan from those that proceed from our own corruption.

2 King. 9.

2 Cor. 12.
Eph. 4. 26. 27.

Quest. 3.

Whether
Christ was
tempted by
inward sug-
gestion, or by
an audible
voice.

Luk. 4. 2. 3.

how, nor vpon what occasion wee should conceiue such thoughts, and withall haunt vs, and will not be driuen away, but the more we striue and beate them away, the more, like flies, they come vpon vs, and withall be contriued subtilly and artificially, this is like the marching of Sathan, as hee said, *This is like the marching of Iehu, for he marcheth furiously*, 2. Kin. 9. I thinke neuer doe temptations arise from the flesh, but the Deuill interposes himselfe, and speaks his good word for them being once set on foote by the flesh. Therefore such temptations are called the *messengers of Sathan*, 2. Cor. 12. and Ephes. 4. 26. 27. we are said *in anger to giue place to the Deuill*. And though commonly the flesh regradatise the Deuill, and applaud and set forward his temptations, yet it doth so fall out sometimes, that the Deuill tempts alone, and that so grossely, that the very flesh is ashamed of it.

3. *Quest.* How, or in what manner was Christ tempted? whether by inward suggestion, as we, or by an audible voice, the Deuill appearing in a visible shape?

Ans. It is most likely the latter way. First, because it is said, *Then came the tempter vnto him*. Secondly, because of that desire of his that he would fall down and worship him. Yet I hold it not impossible that Christ might be tempted by suggestion. For he was tempted before he was hungry, euen during the space of the forty daies, Luk. 4. 2. 3. And it seemes that those temptations were rather by inward suggestion, for that it is said, *Then*, namely after he was hungry, came the tempter, to wit, in a bodily shape, implying

implying that before hee came not so. So he was tempted afterward also, but yet nothing is read of any visible apparition.

4. *Quest.* Why was Christ tempted?

1. *Ans.* That wee might see the horrible rage and senselesse madnesse of the Diuell, against God and our saluation. For though that before in Iordan, and all his former miracles, at his birth, &c. might haue cleared his Godhead to him, yet malice blindes him that he cannot, or will not see, and makes him to barke against the sunne, and to fight against the heauens. And so still is it with his wicked instruments.

2. That wee should know how fit it is, there should be trials of Ministers before they enter into their functions.

3. That Ministers might know who will be their speciall aduersary they must conflict with in their ministerie.

4. That we might see how fit it is, that Ministers and men of greate callings should be fitted and prepared for the good discharge of them by temptation, and by their owne experience might learne to releue others, 2. Cor. 1. 4.

5. To giue vs warning to looke to our selues. For if this were done to the greene tree, what then shall bee done to the drie? If Sathan durst set vpon Christ, who was as greene wood, and had abundance of moisture to quench the heat of his fire, what then will hee doe to vs that are drie, and quickly set on fire?

6. To ouer come our temptation with his, as he did our death with his. For as death lost his sting

lighting

Quest. 4.
Why Christ
was tempted.

1.

2.

3.

4.

6.

lighting on Christ, so also Sathans temptations, and the foile he gaue Sathan was for vs.

7.

7. That by suffering that which was the desert of our sinnes, his loue towards vs might appeare the more. If it were a vexation to the righteous soule of *Lot*, to see and heare the wickednesse of the *Sodomites*, who yet perswaded him not to doe the like, how much more to oure Lords soule to heare this cursed hell-hound vttering such filthy speeches, perswading him to such vngodlynesse? See we then in Christ suffering this for vs, *his loue, our desert*, namely to bee thus vexed and molested with Sathan, and if we haue ease and deliuerance in temptation, thanke we Christs trouble for our ease.

8.

8. That there might bee some answering to the *Isralites* being forty yeeres in the desert in many trials and temptations. A day answering a yeare, as there was before in Christs going into *Egypt*.

9.

9. That our Lord might the better know how to pittie, and tender, and releiue vs with comforts, when we are in temptation. they pittie vs most in our sicknesses, that haue felt the same themselues. So *Heb. 2. 18. For in that he suffered, and was tempted, hee is able to succour them that are tempted.* And *Heb. 4. 15. 16. Wee haue not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne. Let vs therefore goe boldly vnto the throne of grace, that wee may receiue mercy, and finde grace to helpe in the time of neede.*

Quest. 5.

By whome
Christ was
tempted.

5. *Quest.* By whome was he tempted?

Ans. *Luke* sayes by the deuell, *Matthew* sayes by
the

the tempter. *Quest.* There are many euill spirits, who is this heare called the deuill? *Ans.* It should seeme to bee the prince of them, the head of that Apostasie, as Matt. 25. *the Diuell and his Angels.*

6. *Quest.* Why is hee called the Deuill? *Ans.* The word signifies a slanderer or accuser. And he accuseth, 1. *To God*, 2. *To man*.

1. *To God* he accuseth man; hence called the accuser of the brethren, Reuel. 12. And thus he accuseth *Iob*, Iob 1. & 2.

2. *To man*. He accuses *first* God himselfe, as to our first parents, as enuying their felicitie, and ouerhardly dealing with them in their restraint of that fruit, and so still he doth in the matter of Reprobation, and the commandements of the Law. *Secondly*, hee accuses or slanders the graces of God, he brings an ill name vpon them to discredit them with vs. Thus he slanders zeale to be rashnes, iustice to be crueltie, wisdome to be craft, mercy to be fond softnesse, humilitie to be basenesse. 3. He slanders the seruants of God, that they are hot, fierie, furious, factious, enemies to Cesar, curious, proud, &c. 4. His neighbours, and such with whom he hath to deale, by suggesting false suspitions and surmises against them. 5. His owne selfe, by inraging his conscience against him. Now Sathan especially is an accuser in accusing vs to God and our owne consciences. And he doth this specially, 1. after the committing of some greuious sinne which he tempted vs vnto. Before he semed our friend, and put vpon sinne a goodly vizour, but now hee pluckes it off, and vrges vs to desperation.

2. In

Quest. 6.

Why the tempter is called the deuill.

1.

2.

1.

2.

3.

4.

5.

1.

2.
3.
Vse 1.

2. In some more greuous triall, and specially at the houre of death. 3. At the day of iudgement.

1. *Vse*. It being the deuills office, to be an accuser or slanderer, let vs take heed of doing such ill offices. Let the deuill haue his owne office, let vs not goe about to take it out of his hands.

2.

2. Since the deuill is an accuser, it must make vs warie ouer our waies, as wee are warie in our wordly estates of the promoter, of picke-thanks, and tale bearers. He will accuse falsley when there is no cause, much more then will hee accuse when wee giue him cause by our sinnes. Howbeit euen here will he be a false accuser and slanderer, by making that to be treason which is but petty larceny, and sins of infirmitie to be the impardonable sinne against the holy Ghost. The Fathers doe excellently describe how the deuill at the last day will stand forth at the barre, and like an eloquent *Tertullus* plead against sinners: *Iudge, O righteous iudge, that which is equall. Iudge him mine that would be none of thine. After his abrenouncing of me, and all that is mine in baptisme, what had he to doe with anger, wantonnesse, vncleanesse, couetousnesse, and pride, and the rest of my things? Hee would needes be mine, hee lusted after these things of mine: adiudge him therefore to me as mine, &c.* So *Augustin*. And *Cyprian* brings him in thus: *I neuer suffred either blowes on the face, or thornes on mine head, or scourges on my sides, or crosse on my backe: I neuer shed my bloud for them, nor yet did I euer promise them an heauenly kingdome, and yet haue they wholly deuoted themselves and all to me. Oh let vs stop the mouth of this so greedy a curre,*
that

that snatches so eagerly at euery thing. And how-
soeuer, as I said, in regard of accusing others wee
may not put him out of office, yet in accusing of
our selues we should. Let vs accuse our selues be-
fore he come to accuse vs, that so he may come too
late.

And so much of the name that *Luke* giues him,
The Deuill. The name that *Matthew* giues him is
the Tempter, then came the Tempter vnto him. See
what is the Diuels profession and his trade; Hee is
not only an *accuser*, but also a *tempter*. And there-
fore he doth this last that he may doe the first, hee
therefore plaies the *tempter*, that hee may play the
Diuell. He tempts vs to no other end, but that hee
might accuse vs. Hereupon the Scripture elsewhere
giues him this name, 1 Cor. 7. 5. 1 Thess. 3. 5. wee
see by it whence are our temptations to lust, to an-
ger, to couetousnes; they are but casts of the Diuels
office, they are from him whose profession and oc-
cupation is to tempt. The more vnwelcome should
they be vnto vs, and reiected with the greater dis-
taste and dislike. *Can any good thing come out of Na-
zaret?* said *Nathanael* Ioh. 1. 40. but more truely
may we say, *Can any good thing come from hell?*
what euer hee pretend can the Deuill intend any
good to thee? It were argument sufficient against
the temptation if it should be remembred, that hee
that tempts is the *Deuill*, and as sure as before the
finne we finde him a *Tempter*, so sure after the sinne
wee shall finde him a *Deuill*. Againe this shewes
whose iourneymen they are, and of what company
they are free, that sollicite men to sinne. They are
free

Doct. 1.
The Diuels
profession &
trade is to be
a tempter.

free of Sathans trade, they are his factors, and iourney men, and therefore our Sauour calls *Peter* being instrumentall to Sathan, Sathan himself, Matt. 16.23. *Come behinde me Sathan.* They that will haue his trade shall haue his name too.

ὁ πειράζων.

Dost. 2.

The Deuill is very diligent in his tempting.

1. He tempts all persons.

2. *D.* This phrase signifies his assiduitie in his trade for it is in the participle of the present tense, implying a continuall action, as one that is neuer out of his worke. The diuell is not idle, nor lazie at his busines, but as *Latimer* speakes of him, he is the onely diligent Bishop in his Diocesse. for

1. There is no person whome he tempts not. In deed the deuils are many, there was a whole legion in one man, and yet though so many, yet in such a multitude of men as are in the world one would thinke some might escape his assaults. Yet such is his diligence, and so bestirres he himselfe that not a day passes ouer our heads, wherein any of vs escape his frequent assaults.

2. In all places

2. There is no place in which hee tempts not. The world is a vaste, and a wide thing, and yet no corner therein, wherein a man may bee priuiledged from his molestations. So that in this respect wee may almost say of Sathan, as *Dauid* speakes of the Lord, Psal. 139. that whithersoever we go there will he be, heauen only excepted, wee can be no where, where we may be freed from him. *Christ* was here tempted in the wildernesse, *Adam* in paradise: Both at home, and abroad, in priuate, and in the publique assemblies, at sea, at land, where euer we be he will be with vs, and tempting of vs.

3. At all times

3. There is no time in which hee tempts not. Euen

Euen while we are hearing the word shall we heare his serpentine whispering. Praier is a meanes to chase him away, and yet euen whilest we are speaking to God, will he be so bold as to be speaking to vs, and euen then whilest we are solliciting God by our prayers, will not he forbear to sollicite vs by his temptations. Hence that counsell Math. 26. 41.

Math. 26. 41.

Watch and pray. Euen while we are praying had wee neede to be watching, for euen then Sathan watches his times to tempt vs. Surely while we sleepe, and are at rest, yet a man would hope he might bee at rest from his tentations, but he sleepes not when we sleepe, nay *this enuious man sowes his tares* whilest the *good man is asleepe*. Euen in our sleepe will he tempt vs in our dreames. whose experience is not able to iustifie as much? Fitly then is hee called a tempter, so diligent is he to tempt all persons, in all places, and at all times. His diligence should teach vs that lesson Pro. 4. 23. *Keep thine heart with all diligence.* It is the vse that Peter makes of it, 1 Pet. 5. 8. *Be sober and watch, for the Deuill your aduersarie, as a roaring Lyon walkes about, seeking whom he may deuoure.* And thus much of the first aduantage, or prouocation giuen to the Deuill to tempt, viz. the place whither our Sauour went, and where hee continued 40. daies.

Prou. 4. 23.
1 Pet. 5. 8.

The *second aduantage* followes. His condition in the place, which was twofold.

The second
aduantage.

1. *He was wholly without food, and therefore fasted.*
2. *He was without fellowship of men,* hauing onely the wilde beasts for his companions.

For the first. It is set forth to vs, 1. *by the kinde*

of fast. It was a thorough fast indeed. *He eat nothing*, saies *Luke*, and therefore *Matthew* makes mention of fasting in the nights also, *when he had fasted forty dayes and forty nights.* 2. It is set forth *by the time*, how long it lasted, forty dayes. 3. By the *consequent* ensuing at the end, *He was hungry.*

1. The kinde
of fast.

For the first. *His fasting.* It may seeme not so fitly to be made a prouocation to temptation. for it was an argument of his diuinitie to fast wholly, and that so long a time, & this might haue skarred the diuell rather from, than haue drawe him to Christ. *Ans.* 1. It was no prouocation to the three ensuing temptations, simply in it selfe, but in the consequent that followed thereon, his hunger. 2. There were other temptations before the forty daies were ended, and as it is likely, in the first beginnings of Christs being in the desert. Now his want of food in the desert might draw him on at the first in the former temptations, though afterwards seeing the fast grow so miraculous, it seemes he went away, because it is said, *Then came the Tempter*, namely, when Christ was hungry; so that he tarried not all the while of his fast with him, but departed confounded with the miracle of the fast, and yet also seeing Christ to bee hungry set vpon him againe.

2. The time
of his fast.

For the second point, the time of his fast, namely, forty daies. The Papists hence gather the fitnessse of their Lenton fast, as being an imitation of Christs. *Ans.* 1. There may other farre more reasonable causes of Christs fasting be rendred, as namely, 1. to authorize his doctrine, since hee brought

Reason 1.

brought it out of the desert, where he had fasted so long a time in solitarie retirednesse, and not out of the Schooles and Colledges, and that the rather because *Moses* and *Elias*, two notable restorers of Religion vnder the Law had donethe like. As his fasting could not but be of God, so neither his doctrine, which hee thus fasting receiued. 2. To shew the glory of his Godhead in the humiliation of his manhood. As in most of his humiliations some sparkles of his diuinitie brake forth as before in his birth, and in his baptisme. 3. To shew how little the belly should be regarded of vs Christians in following the busineses of a better life. *Xenocrates* a Philosopher was so hot on his studies, that he for gat to eat, and his wife was faine to put his meat into his mouth, and wordlings are so eager sometimes of their occasions, that they feelee no hunger. Euery Christians conuersation should be in heauen, and there is no neede of meat, and here we should be, as if no great need, eating as not eating. We say the belly hath no cares, for others, but wee should haue no cares for it. The belly is common with vs to the brutes, and while we much affect it, we are more brutish then resonable. Reason is clouded with those fogges and mists, that ascend vp out of the kitchen of the stomack to the brain. 4. To shew, by his fasting the same number of dayes that *Moses* and *Elias* did, the consent betwene their doctrine, and his. 5. To shew, that as *Adam* begun our woe with eating, so he contrarily our weale and saluation, with abstinence. 6. A reason also of his so long stay in the wildernes,

2.

3.

4

5.

6

might be to try the Jewes, that had beene at Iordan, and had seene this sunne of righteousness rise there so gloriously, and shine so brightly, and might expect much comfort from him, and lo now in the first rising he is no soner seene but he is taken away from them, and ouer-clouded with these temptations in the desert. Thus is it also in the spirituall presence of Christ in the hearts of his children. As soone as he hath appeared to them at their first conversion he departs, and is not felt of a long time againe, but at the length he will returne out of the desert wherein he had hid himselfe.

Christs fast is
no patterne of
an anniuersary
fast.

But now as for the Papists reason, that he did it to giue vs a patterne of an anniuersary fast, it is absurd. For,

I.

1. Christs workes are of his *Godhead*, as the creation of the world &c. or of his *person*, as God-Man, and Mediatour, as his sufferings; or of his *humanitie*, as the workes of morall obedience. Now only the latter are imitable of vs. Matth. 11. *Learne of mee*, not to fast forty dayes, but to *be humble and meeke*. Now his fasting this long was a miracle, and therefore the worke of his Godhead that enabled the manhood to hold out.

Matth. 11. 28

2.

2. What imitation is theirs of Christ. For first, Christ are nothing at all any of those forty dayes, They eat euery of these dayes. Christ abstained from all kinde of meates, they only from flesh, exchanging only the shambles with the fish-market & comfit-makers shops, which yeeld greater provocations to lust than most flesh meates, specially hauing wine added to enflame, which they vse in
this

this their fast. Whereas therefore they say that fish is a fitter meat to tame the body, it is egregiously false. The Grecians called the finest feeding men, fish-eaters. And the greatest feasts haue beene of fish. God when he appointed the Nazarites abstinence from wine, yet appointed no abstinence from flesh, and yet vnder the seueritie of the Law these were to practise the strickest outward mortification. Yea but, say some of them, Christ often ate fishes, as we see in the Gospell, and they had nothing else. *Ans.* His disciples being fishermen those were easiest to be had, but haue they forgot that he ate flesh, the Paschall Lamb, and that in the time of their Lent? Yea, but flesh comming of the earth, cursed in speciall manner, is defiled in a speciall sort, fish not so, it comming out of the water. *Ans.* But why then eat they bread, and drinke they wine comming from the earth? These are but idle toyes. Their owne eating of fish, and abstinence from flesh is a sufficient argument against them, *for by their kinde of abstinence from flesh not forbidden, they grew so proud that they could not abstaine from flesh indeed forbidden them*, as a learned man excellently speakes. Secondly, Christ fasted not at this time they fast, but as they confesse them selues, his fast ended where theirs begins. Though indeed his baptisme being according to his birth (for Luc. 3. then he began to be thirty yeere old) and at Easter the time of his sufferings, there being an odde halfe yeere besides the three yeeres of his ministry, it will follow that this fasting was Michael-ride.

Josephus.
Plutarch. symp.

Obiect.

Ans.

Obiect.

Ans.

2.

Luk. 3.

Obiect.

They reply, that it is not needefull that they should

imitate

Ans^w.

Christ appointed no such fast for imitation.

1.

*Obiect.**Ans^w.*

imitate Christ in euery point and circumstance of this fast, or in the exactnesse of it, if so farre as they can, it is well. *Ans^w.* Yea, but Christ appointed it not for imitation, as I shewed in the former reasons. and further shew thus.

1. Because he neuer renewed his fast afterward, but fasted thus once only in his whole life. *Bellarmino* saies the reason was because Christ fought but this once only openly with the Diuell, but we that are euery yeere to fight, had neede euery yeere to fast. *Ans^w.* But doth the Diuell come at set times of the yeere, or only at that time, or was not Christ himselfe tempted afterward? Not openly sayes *Bellarmino*. Thats more than hee knowes, for the text sayes, the Diuell left him for a season. So hee then returned againe. How, the Scripture hath not told vs, why then will *Bellarmino* determine?

2.

2. Because that fast which is imitable for vs is to pinch and humble the carkasse, and in the which there may be prayse of temperance, such as was not in this of Christs, for he was not hungry. No temperance to forbear meate when we haue no stomacke to it.

3.

Matth 9.

Obiect.

3. Because his Disciples, who I am sure were to fight euery yeere with Sathan, did not fast this fast. Matth. 9. *Thou and thy Disciples fast not.* Reply. Not in Christs time, but as Christ sayes, *the time shall come, when they should fast*, viz. after the ascension of Christ, and then the Apostle fasted, and euer since the whole Church. *Ans^w.* The Apostles fasted as we read somtimes in the Acts vpon some speciall iust occasions offered, but that they fasted their

Ans^w.

their Lenton fast there is no prooffe. Superstition quickly grew after the times of the Apostles, but at first it was obserued onely as a religious commemoration of Christs fast, and that not generally by all, but onely particularly and voluntarily by some. And *Irenaeus* in his time writing to *Victor* Bishop of Rome shewes with what variety and diuersitie it was obserued.

4. Because our Sauour did not fast to arme him selfe against Sathans temptations but rather, as I haue shewed, to draw him on to tempt. For that was the reason of his going into the desert, where there was no food, that he might be tempted. *Mat.*

4. 1. Hee went to the desert indeed purposely and deliberately, but his fasting there was occasionall partly because he had no neede to eat, and partly because the desert afforded him nothing to eat.

5. Because no warrant for set times of fasting, but fasts are to be when God giues occasion of mourning and humiliation. Now in times of set fasts it may so fall out that God may giue occasions of holy feasting, and triumphing. *Bellarmine* objects that the tithe of our life is due to God, and that is giuen in this yeerely Lenton fast. *Ans.* 1. The tithe being but as he himselfe casts but 36. dayes, why fast they forty, and vrge Christs example. 2. Base niggards are they, that giue but the tithe to whome all is due. And thirdly, it were hard if wee gaue our life no better to God, then in a Lenton fast.

The third point followes. *His hunger*, following after forty dayes fast. He could still haue preserved him-

4.

Matth. 4. 1.

5.

Obiect

Ans.

3. The consequent ensuing vpon his fast.

He was hungry.

1.

2.

3.

4.

2

Marc. 1. 13.

Doctr. 1.
Society is
helpfull a-
gainst temp-
tion.

himselfe from hunger, as well as in the forty dayes, but he would not for these causes. 1. Because he was now to returne out of the wildernesse to such places where food was, and God will not keep men miraculously when ordinary meanes are at hand, as when the Isralites came to Canaan, Manna ceased. 2. To shew cleare prooffe of his humanitie. 3. To toll on the Deuill to tempt *Ambrose* sayes his hunger was an holy craft. 4. To shew his strength aboue the first *Adam*, who in Paradise a place of all abundance without the necessitie of hunger was prouoked to eat by Sathan vnlawfully, whereas this second *Adam* in the desert, and hungry too, could not so be ouercome by him.

The second thing considerable in Christs condition in the wildernesse, is that he was without fellowship of men, *He was with the wilde beasts.* Marc. 1. 13. This Christ did to the giue Diuell further aduantage, and to shew that of himselfe without the help of any man he ouercame him. As at his passion and agony, though his disciples, some with him, yet alas asleepe when he prayed, only *Judas* he waked to doe him hurt.

1. By this we may learne that society and company is a good help a gainst temptation. The Diuell tempted *Eue* when she was alone from *Adam*. *Two*, sayes *Salomon*, *are better than one, woe to him that is alone.* Eccles. 4. 10. This must teach vs to vse our company well, that it may indeede bee the communion of Saints. But alas we so abuse our company, that it is the best snare the Diuell hath to catch vs in. And sooner, are we often foiled in company,

pany, than in solytarynesse. So much euill example in company is giuen.

2. in the beasts not offering violence to Christ, but acknowledging the image of God in him, as once to *Adam* in his innocēcy, we may see what was the priuiledge of our innocency, and what now the punishment of our sin. Man is truely called a littel world, and in him wee may see an image of that in the greater world. Now in man, as created of God, the affections, called the vnreasonable part, as being common to vs with brutes, were subiected to reason, and so shewed how by like proportion in the greate world, the vnreasonable creatures should be subiect to the reasonable, but when once order was broken in the littel world, then was it broken also in the other, and when reason lost his authority ouer affection, then man also lost his soueraigntie ouer the creatures, and his slaues became rebels.

“Excellently *Chrysostome*. As a father sometime giues ouer alewd and desperate sonne to be scourged by his slaue, so God vs men into the hands of the wild beasts. Howbeit as men haue had Gods image more repaired, so hath God, though not without miracle, made these beasts shew their subiection, as all of them to *Noah* in the Arke, the lyons to *Daniel*, and the viper to *Paul*. Whensoever we see any rebellion of these creatures against vs, remember we our rebellion against God.

3. Marke the malice of Sathan, and his rage worse then the beasts. Truely it is said, *Better to be a beast, then to be compared to a beast*. Sathan is compared to a Lyon, but yet worse then a Lyon. The Lyons

Doct. 2.

It is only our rebellion against God, that maketh the creatures rebell against vs.

Doct. 3.

The Diuill and his instruments are worse then beasts to the Lord and his Church.

Lions here reuerenced Gods image in Christ, and yet here Sathan offers him violence. So man by *Iob* compared to an asses colt, *Iob* -- the Pharisees yet were worse, for the young colt whereon yet neuer man had sitten, yeelded himselfe to be ridden by Christ. And so should it haue beene with vs if wee had stood in innocencie. No need then of breaking colts, and framing them to the saddle. Thus the diuell & his instruments shew themselves worse then beasts to the Lord and his Church.

4. See here thine owne desert, to be deprived as of all other comforts of this life, so of companie, and to be yoked with those lyons, and tygres of hell, and chayned with them in chaynes of darknesse for euer.

Thus much for the *preparation* to the temptations.

The *temptations* follow. And they are of two sorts.

First, *those that befell Christ in the forty dayes fast*, Luc. 4. 2.

Secondly, *those afterwards*.

For the former they being not particularly set downe, we must be content to be ignorant what they were.

Only thus much we may obserue, That Christ being now occupied in heavenly and spirituall meditations, and contemplations, and talking secretly with his Father, this lawcie Sathan yet durst come, and interpose himselfe, and offer to interrupt, and to disturbe these sweet soliloquies of our Sauour. No maruell then if hee deale thus with vs in our prayers,

Doct. 4.

We deserue no other companions but the tygres of hell.

2. The temptations.

I.

Doct.

Sathan sticketh not to interrupt the best meditations and actions.

prayers, meditations, and hearing of the word. No such disturbance feele wee at a play. At gaming can some sit vp all night without any heauinesse, but at a Sermon how quickly doth the deuill rocke men a sleepe? This shewes that the one is of God, and for our good; the other is against God, and to our hurt. It cannot but be good which the Deuill is an enemy to. It cannot but be euill, which hee is a freind vnto. This serues also to comfort vs, in the griefe we haue because of our distraction of minde in praier, and hearing, the Deuill laboured to distract Christ, and came with his temptations, when Christ was in his meditations.

The second sort of temptations follow. And they are in number three.

The first in these words, *If thou bee the sonne of God, command these stones to be made bread.*

Sonne of God.] Hee meaneth as God meant before in that voice, *This is my welbeloued sonne.* Beza thinkes onely some speciall holy man to be meant, but the Deuill did not thinke that euery holy man could turne stones into bread, and that by his owne word and commandement, for he saies not, pray to God, but *command* that these stones be made bread. *Stones.*] *Luke* saies *stone*, as *Miles* for the whole company of souldiers, and *Gen. 31. the stone* which here I haue set up, speaking of an heape of stones. and *Exod. 8. The flie came up*, meaning the swarme of flies. *If thou bee the sonne of God.*] He speakes not this scorningly as they *Mar. 27. 40.* but flatteringly, and with insinuation: Wee are not to imagine that Sathan spake only these words, but

2

The first temptation.

Gen. 31.

Exod. 8.

Math. 27. 40.

but as Gen: 3. in his temptation of *Eue*, so here diuers amplifications, and this but the abridgement of his speech. It is therefore as if hee had more largely spoken thus : There was a voice lately heard from heauen confirming thee to bee Gods sonne : This miraculous fast of thine hath confirmed the same. Neither see I any cause to doubt, saue that thou art now pinched with hunger, and hast not reliefe, I would desire thee therefore both for thine owne, and thy fathers honour, and for his glories sake, whereof I know thou art zealous, and for this weake bodies sake, whereunto thou oughtest to bee mercifull, and not by neglecting it, bee guiltie of selfe-murther, and for my sake also, who would gladly be resolued, that I may giue thee the honour due vnto thee, if it may appeare vnto mee that thou art the sonne of God. In all these regards (all matters of great importance) I desire thee to turne these stones into bread, for otherwise thou canst not liue in this necessitie. If thou doe not this, I shall plainly thinke thou canst not, and so that thou art not the sonne of God. Neither would I wish thee to nourish any such conceit of thy selfe, but rather suspect that voyce in the aire, as some deceitfull illusion. for how is it likely that the sonne of God would suffer his humane body thus to bee famished, he being heyre of all things, and able to doe euery thing. Therefore I say, *If thou bee the sonne of God command these stones to be made bread.*

In the temptation consider two things : } 1. *The Devils assault.*
2. *His repulse in Christs answer.*

In the assault consider 4. things.

1. *The finnes* whereto he tempts our Sauour.
2. *The arguments* whereby he tempts.
3. *The manner* of conueyance.
4. *The time.*

For the first. By our former opening of the temptation it appeared that the words of the Deuill seemed first to vrge Christ to the working of the miracle; and then secondly, in case he did not, to distrust his Fathers voice. But indeed this latter was the maine thing hee looked at in this temptation. Therefore I say Sathan tempted him first of all to vnbeleefe, not to beleue his Fathers voice, *Thou art my Sonne*. Secondly, to distrust the prouidence of God, for releeuing his body in this hunger. As in the former he accused Gods truth, so in this latter his care. As he tempted him to doubt of that particular word spoken onely to him, *Thou art my Sonne*, so of that generall word spoken to all Gods children concerning his prouidence, and protection ouer them. And these two were inward, and secret finnes whereto he tempted, to doubt of the truth of Gods word, and the care of Gods prouidence. And indeed these two necessarily go together, for we can neuer trust in Gods prouidence for this life, vnlesse we beleue that word of his spirit telling vs we are his children. for when we beleue him to bee our father, and our selues his children, then will we hang vpon his prouidence, and assure our selues of his care. Now in the third place out of these two bitter roots he would haue drawne him to a third, namely, in this distrust of Gods prouidence to haue wrought

1. The assault.

1
The finnes
whereto Sa-
than tempteth
Christ.

1

2

3

wrought a preposterous miracle, releeuing himselfe by vnlawfull meanes.

For the first then.

Doct.

It is the diuels chiefe ende-
uour to call
into question
the truth of
Gods word.
1. command-
ments.

2. threatnings.

Deut. 29. 19.

3. Promises.

Psal. 77.
Gen. 4.

He striketh
more special-
ly at our faith
in the promi-
ses.

Wee see it is the Deuils chiefe endeauour to call into question the truth of Gods word. God had said, *Thou art my sonne*, and now hee comes with his *If thou bee the sonne of God*. In the word of God there be specially three things. 1. *Commandements*, and these he accuseth as vniust and vnreasonable, as that first commandement to our first parents, 2. *Threatnings*, and these he maketh to bee but scar-crowes, and meere bugges; as to our first parents that threatning, *ye shall dye*, no saies the Deuill, but ye shall liue better than euer ye did. So Deut: 29. 19. ye shall haue peace though ye walke after the stubbornnes of your owne heart, neuer feare the curses threatned. 3. *Promises*, and them hee makes to be but vaine words, as to *Danid* in temp-tation Ps. 77. *Hath the Lord forgotten to be mercifull*, and to *Cain* Gen. 4. *My sinne is greater then can be for-giuen*, and so to all despairing persons. Now in all these the Deuill assaults our faith, not as he thinks without reason. For faith in the *commandements* breeds obedience, in the *threatnings* feare, in the *promises* comfort. So that by this meanes he would bring it to passe, that as God should haue no feare, reuerence, and obedience at our hands, so wee should haue no comfort at his hands. But yet more specially doth he strike at our faith in the promises, not so much at the generall faith in beleeuing the truth of them in generall, as at our speciall iustify-ing faith applying those promises vnto our selues.

Not

Not so much to doubt at the generall voice of God in the word, *Euery beleener shall be saued*, but at the particular voice of God by his spirit applying the generall to vs, and saying, *Thou beleuest, thou art my sonne*. For indeed this faith is the ground of all satisfying obedience, *The loue of Christ*, apprehended by faith, *constraines vs*. 2. Cor. 5. And *I beleued, therefore I spake*. Psal. 116. We cannot performe any sincere, acceptable, filiall obedience till by faith wee are assured of Gods loue. This perswasion sets vs on worke in our obedience.

Secondly, faith is the very life of our liues, and the strength of our soules, without which wee are but very drudges & droiles in this life. *The holy Ghost fil you with all ioy in beleeking*. Rom. 15. 13. *And beleeking, ye reioyced with ioy glorious and unspekable*. 1. Pet. 1. 8. Therefore the diuell enuying our comfort and our happinesse, would rob vs of our faith, that he might rob vs of our ioy.

Thirdly faith is our choycest weapon, euen our shield and buckler to fight against him *whome resist stedfast in the faith*. 1. Pet. 5. 9. Therefore as the Philistins got away the Israelites weapons, so doth Sathan in getting away faith from vs, disarme vs, and make vs naked. *For this is our victorie whereby we ouer come, euen our faith*. 1. Ioh. 5. And in this faith apprehending Gods strength lies our strength, as *Sampsons* in his lockes, and therefore the Diuell knowing this, labours to do to vs, which *Dalilah* did to *Sampson*, euen to cut off our lockes. And indeed when he doth this, he doth that to vs, which *Sampson* did to the Philistins, hee pluckes downe the

R

pillers

Reuel. 11.

2. Cor. 5.

Psal. 116.

2.

Rom. 15. 13.

1. Pet. 1. 8.

3.

1. Pet. 5. 9.

1. Iohn. 5.

pillers of the house, and ouer throwes vs.

Vse. 1.

Luk. 22. 31. 32

Vse. 1. Aboue all things then fortifie wee our faith and assurance, that God is our father, and wee his sonnes. Where the Diuell oppugnes most, thither must we bring our greatest strength. Now as we haue seene, he labors speciall to shake our faith.

Sathan hath desired to winnow you, Luke. 22. 31. 32. what would he winnow in them? The next words shew, *but I haue prayed, for thee, that thy faith faile not.*

1. Tim. 5.

Though Sathan then come and accuse God to vs, as not louing vs, yet let vs bee no more moued then a good wife would bee to heare a halfe knaue thus accusing her louing husband. If wee must not receiue a false accusation against an ancient, vnder two or three witnesses. 1. Tim. 5. shall wee then receive an accusation against the *Ancient of daies*,

the Lord himselfe vpon Sathans word, a knowne and detested deceiuer? such as are knowne to doe ill offices on both sides, to come to me with a tale against thee, and then presently to goe to thee, and say as much of mee, such I say being once knowne, who will regard them? Now we know Sathan to be such an one. Hee accuses God to vs, and then hee goes, and accuses vs to God, as he accused both *Iob* to God, Iob. 1. & 2. and after ward God to *Iob*, as not respecting him. As we would be loath God should beleieue Sathan against vs, so let vs take heed that we beleieue not Sathan against God.

Iob. 1. & 2.

Vse. 2.

2. We may not then bee discouraged when wee feele our selues thus tempted to doubt whether we be Gods sonnes. For the Diuell as he laboureth to sowe diuision betweene brethren among themselves,

selues, which is cursed; so also that which is yet worse, betwixt the father and the sonnes, yea betwixt the father and his owne naturall sonne, yea betwixt the two natures in Christ personally vnited the man-hood and God-head; He would make the man-hood think that the God-head did not sustain it. Now if he thus tempted Christs humanity that had that speciall vnion with the second person in the trinity, what then may we look for, whose vnion is not so neere? We see how he guls the wicked of the world, & perswades them being his slaues that they are Gods sonnes, being very beggers, that they are kings. And so why may hee not contrarily perswade Gods sonnes, that they are his slaues?

3. When there come into our mindes Atheistick thoughts, as to doubt whether Christ bee the sonne of God, yea whether there be a God or no let vs know that these are the whisperings of the olde serpent, let vs not be discouraged ouer-much since he was thus bold with Christ himselfe.

For the *second*, In that he tempts him to doubt of Gods care and prouidence. Wee see how the Diuell wil also trouble vs in this point of Gods prouidence for this present life, as *Dauid* was troubled Psal. 73. and *Jeremy*. Ier. 12. let vs strengthen our faith in Gods mercy for our saluation, and wee haue made sure worke for this. Rom. 8. 32. *God hauing giuen vs his sonne how shall hee not with him giue vs all things else?*

The *third sinne* hee tempts him to, was to worke a miracle of turning stones into bread, and so to haue eaten.

vs 3.

The second temptation.

Doct.

The Diuell would draw vs to a distrust of Gods prouidence.

Psalm. 73.

Ierem. 12.

Rom. 8. 32.

The third temptation.

Quest.

This seemes no such matter. Why might not Christ haue done it lawfully?

Ans.

1.

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1.

2.

1.

2.

1.

2.

Ans. After we haue thoroughly weighed it, we shall finde a great sinne. 1. In regard of the ground, distrust in Gods prouidence, as though hee would not prouide for him. 2. In regarde of the action it selfe, wherein first our Sauour should haue allowed of the diuels lies, who required this miracle, both as the onely meanes of this life, and as a necessarie demonstration and prooffe of his God-head, wickedly tying both the faith of his man-hood, & the power of his God-head to bread. Secondly, the third commandment should haue beene broken, and a miracle abused and prophaned. 1. Because Sathan is a swine, a dogge, to whome such pearles, such holy things may not bee cast, and therefore our Lord would neither gratifie *Herod* with any miracle, nor yet those cruell mockers at his crucifying, he owed them no such seruice. Nay when his mother vnseasonably made a motion he checked her, that though he wrought the miracle afterward, yet it might appeare hee did it as of himselfe, as knowing best his owne time, and not to be instructed or directed by any. 2. Heere was no need of this miracle at this time, for first God workes not miraculously, when meanes may be had. All the while the prouision of *Egipt* lasted, Manna rained not, nor yet after they were come to haue other prouision in *Canaan*. Now Christ was in his fathers appointment to come out of the wildernes into such places, wher he might haue bread without miracle. Secondly, miracles are for confirmation of faith, but the diuell is vn-
pable.

pable of faith, & then being wrought thus in hugger mugger without the sight of iust witnesses how would it haue confirmed faith. Thirdly, if Christ should haue wrought miracles for his owne belly it might haue seemed suspicious. Wee see in the whole history of the Gospell that though Christs miracles were almes to the poore, and Physicians to the sicke, and with them he releued other sicke bodies, and hungrey bodies, yet neuer his owne. He chused rather to liue vpon almes Luk:8. 1. 2. to begge water of the samaritan. Iohn. 4. Yea of his cruel aduersaries on the crosse, crying out to them, *I thirst*, and imploring their mercy, least otherwise he might haue seemed in miracles to haue had *Simon Magnus* his mind and to haue sought in such holy things, his owne gaine, and priuate benefit which had beene abominable. Here by the way wee may note, how the Diuell laboreth to make vs prophane holy things by referring them to wrong ends, and how he would make vs carnall in things spiritual, as heere hee would haue had Christ vsed a miracle (which should haue beene for Gods glory, and the Churches faith) for his bellies sake. So perswades he many in preaching, in professing, in praying to seeke themselves, and to serue their owne bellies, as those phillipicke preachers did. Phil. 1. And thus euen the action it selfe is vnlawfull.

3. It was vnlawfull in regard of two necessarie appurtenances to this action.

1. Vaine-glory and ostentation. If a base fellow should daringly prouoke a wise and graue man, of great learning and iudgement, & say to him, if you

3.

Luk. 8. 1. 2.
Ioh. 4.

Note.

Phil. 1.

3

1

be a scholler, heere construe this Greeke sentence, it would not beseeme the staiednesse of the learned man, who had already giuen farre more sufficient testimonies of his learning then that, presently to do the thing required.

2

2. Inordinatenesse of appetite. For though in a peece of bread eaten of an hungry man no such gluttony, and certainly the Deuill aimed not at this sinne as may appeare by our Sauours answer, yet for all that to haue ones appetite carried by the Diuell, and to be at his becke argues inordinatenes of it.

Thus we see how many sinnes the Diuell couched, and infolded in this one.

Doct.

We must not
measure acti-
ons by the
outward ap-
pearance.

It teacheth vs not to measure actions by the outward appearance. What a matter is it to eate bread when one is hungry? but wee see what a matter it would haue beene heere in Christ. A little pinne, specially being poysoned may pricke mortally, as well as a great sword. *Adams* eating the fruit seems a small matter to flesh and bloud, which wonders that so small a pinne should wound all mankind to the death. But *Adams* sinne was not simply the eating of the *apple*, but the eating of the *apple forbidden* by God. There was the deadly poyson of that little pinne. And there also the Deuill so handled the matter that all the commandements were broken in that one action. As the first table in his infidelity doubting both of Gods truth and goodnes, contempt of, and rebellion against God, preferring of *Sathan* before God, and in the prophanation of that fruit hee ate, which was a sacrament. And for
the

the second table, he broke the fift commandement in his vnthankfulnesse to God his father, that gaue him his being, and had bestowed so many blessings vpon him. The sixt in the murther of himselfe, and all his posteritie body and soule. The seuenth in his intemperancy. The eight in touching anothers goods against the will of the Lord. The ninth in receiuing the Diuels false witnesse against God. The tenth in being discontent with his estate, and lusting after an higher. Take we heed now of the deceit of sinne. It shewes little sometimes, but oh the bundle of mischief that is lapped vp in that little.

The second point followes. The arguments whereby the Diuell tempts. First to vnbeliefe and distrust thus.

If God regarded thee ought, much more if indeed in this manhood this second person in Trinity dwelt personally, surely thou shouldst haue bread to preferue thee in this neede, though it were made miraculously of stones.

But thou hast no releefe, no stones turned into bread.

Therefore God regards thee not. &c.

The proposition is built on this ground. God provides for all his, specially for such a creature as the humanity of Christ, that is vnited to the God-head. The husband would provide for the wife, the father for the son in lesse need then this. But the vnion betwixt the God-head and humanitie of the *Messiah* is far greater. And this ground is true. But then another ground necessarily implied by Sathan is false, that no other prouision could be had, but by bread.

2 The Arguments which the Diuell vseth to Christ

I

Doct.

It is vsuall
with Sathan
to cast into
our mindes
doubts of
Gods loue.
Psal. 73.
Iudg. 6.
Psal. 62. 10.

Use. 1.

1. Theſſ. 4. 14.

D. Hereby wee see how Sathan vseth to descant vpon our afflictions, and thereby casts doubts into our mindes of Gods loue. So did hee with *Dauid* Psal. 73. So Gedeon Iudg. 6. *If the Lord bee with vs how then is all this vpon vs?* As in prosperitie the Diuels endeouour is to make vs lay our harts too neere to it, whence that of the Psalmist, *If riches increase set not your hearts thereon*, Psal. 62. 10. So in aduersitie, to make vs to lay it too neere our hearts.

1. It must teach vs in our afflictions specially to strengthen our faith in the mercy of God. It is Sathans pollicie to imbitter our afflictions with this gall of diffidence, and so to adde sorrow to our affliction; but we must not yeelde, but rather take our afflictions as markes of our adoption. And as in this hunger of Christ, yea in his greater afflictions, yea in his death, and being in his graue, the personall vnion was not dissolued: so must wee assure our selues that neither is the mysticall vnion betwixt Christ, and our selues dissolued by any of our afflictions, no not by death, or the graue it selfe. whereupon we are said to *sleepe in Christ*, 1. Theſſ. 4. 14. *euē then are we in Christ, when we are in our graues.* If any man should be vsed like a dogge, or a Beare, yet as long as he sees humane shape, and discernes the vse of humane reason in himselfe, he would still for all this vsage thinke himselfe to bee a man. So though the children of God bee vsed heere in this world, as if they were wicked, yet as long as they feele the worke of grace, and the power of Gods spirit, they must still hold themselves to bee Gods children.

2. Take

2. Take we heed that we neuer thus cast downe the smitten of God, and vrge them to despaire of Gods mercy, as *Dauid* complaines of some Psal. 3. 2. *Many say to my soule, There is no helpe for him in God.* This is *Sathans* course, and in so doing wee shall shew our selues his instruments.

The second *Argument* was to perswade him to the working of the miracle, because hee was the sonne of God, and therfore he was able to worke it.

See the *Diuels* diuinitie. That that which wee can do for helping, or benefiting of our selues, that we should doe. It is no matter whether lawfull, or vnlawfull, that skils not, he would neuer haue vs to sticke at ought. Thus deales hee here with *Christ*. Thou art the sonne of God, and thou canst doe all things, and wilt thou not vse this power of thine to helpe thy selfe by turning stones into bread? And yet this was an vnlawfull meanes of helping himselfe. So *Iezebell* reasons with *Ahab* about *Naboths* vineyard, *Thou the King of Israel*, and suffer such a base fellow to crosse thee? So still speakes *Satan* to great men, Thou of such a place, and power, suffer such an one to stand in thy way? So in sickness hee presents vngodly meanes, as charmes, and witches, and tells vs, if when we may be holpen, and wil not, we are worthy to be sicke still. So to *Schollers*, you are men of parts, and learning, and liue you thus? Get you to *Rome* and to *Rhemes*, and there yee shall haue respect answerable to your desires, and deserts.

The third point followes. *The manner of conueiance*, full of craft and cunning. for,

1. The

Use. 2.

2.

Doct.

The Diuell tempteth vs to doe what we can doe, though neuer so vnlawfull.

3. The manner of conueiance.

1

1. The matter whereto he perswades, as we saw, in outward appearance was but small, and yet full of deadly danger.

2

2. He framed his tentations so, that hee might, catch him which way soeuer he should take, though yet our Lords skill was aboue his. for this the Deuill thought: If he doe worke the miracle then haue I foyled him, and made him to distrust his Fathers providence in the vse of an vnlawfull meanes. If he doe not, then shall I insult ouer him as not being able to doe it, and so make him doubt of the truth of his Fathers voice, *Thou art my sonne*, but he was deceiued here.

3

3. Like a Waterman, hee lookes one way, and rowes another. The speciall thing hee shot at indeed was to make Christ call in question the truth of that oracle that sounded at Iordan, to thinke thorough vnbeliefe that he was not the Sonne of God. But yet the words of the temptation seeme to import that he sought onely the working of the miracle. And yet the Deuill would rather a great deale he would neuer worke the miracle, so hee would doubt himselfe not to be the sonne of God. for this would haue beene the greater foyle.

Doct.

This discloses to vs one of Sathans misteries. Sometimes he will tempt vs to some sinne to which yet hee cares not much whether wee yeeld or no, hoping to get a greater conquest of vs by not yeelding. As thus, when by not yeelding wee grow proud, vaine-glorious, secure, confident. wherein the Deuill seemes to deale like a cunning gamester, that hides his skill, and loses two or three games at
the

the first, that he may winne so much the more afterwards.

4. Hee transformes himselfe into an Angell of light, and makes semblance of religion. for

1 He acknowledges plainly that the sonne of God is God, and can doe that which God can, that God is only by his meere word can worke miracles, and that it seemed likely that Christ was the sonne of God. *Loe an orthodoxe Deuill sound in indgement.*

2. He bids not our Sauour turne stones into pheasants, Partriches, or any daintie delicates, but only into bread, matter of necessitie. *Loe a sober, and a temperate Deuill.*

3. Here is a faire pretence of loue, and mercifull respect to our Sauour in his neede, that hee might not perisha but haue reliefe. *Loe a pittifull, and a compassionate Deuill.*

4. Here is some shew also of a good minde, desiring satisfaction, and resolution of doubts. For the deuill seemes to make faire, that if his doubt might be satisfied by miracle, and Christ would cleare his godhead thus to him, he would worship him. *Loe a religious, and a deuout Deuill.* And yet in all these shewes he is false, and in these buttred, and oyled words, hath warre in his heart. *Hee that flattereth,* Prou. 29. 5. *spreads a net before his brothers feete.* So doth the Deuill in these flattering speeches he giues Christ, and his truth. So Marc: 1. 24. *O Iesus of Nazareth I know thee the Sonne of the liuing God. Iesus and Sonne of the liuing God, there is butter, and oyle, but Iesus of Nazareth, there is a sword.* For thereby he laboured to confirme the people in that error that

4.

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2.

3.

4

that therefore Iesus was not the true *Messiah*, because hee was of *Nazareth*. This cunning conueyance of Satan must teach vs wisedome, and watchfulnesse, in trying and examining matters, and not to be carried away with euery faire shew, and pretence.

4. The time.

The fourth point followes. The time when hee was tempted. *Then*, namely when our Lord was hungry. Where we learne.

Doff.

The Diuell & his instruments are wise to waite their times.
Iob. 24. 15.

Gen. 39. 11.

Pro. 7.

1 Cor. 16. 8. 9.

1 Sam. 25. 37.

Iob. 33. 32.

1. That the Diuell and his instruments are wise to take their times for euill, as in speaking to Princes & great personages wee waite our fittest opportunities. *The adulterer waites for the twilight*, sayes Iob. Iob. 24. 15. So *Herodias* when *Herod* was in the good vaine tooke her opportunitie for *Iohns* head. So *Putiphars* wife for *Ioseph* when her husband was absent, and when *Ioseph* was alone. Gen. 39. 11. So the whore Pro. 7. entises the youngster, *My husband is from home, and gone into a farre countrey*. That was then the balhfulnesse of that sinn in those dayes. Now the case is altred. We on the contrary should bee wise for good, and learne of the vnrighteous steward to make the best of our opportunities. So *Paul* 1. Cor. 16. 8. 1. tooke the aduantage of that opportunity of Gods opening the doore vnto him, to stay the longer at Ephesus. So *Abigail* tooke hir time to reprocue *Nabal* when he was come to himselfe. 1. Sam. 25. 37. oh how good is a word spoken in season. When the iron is hot then strike, when God by afflictions hath humbled, and softned either others or our owne hearts then to worke vpon them, as Iob. 33. 23.

2. when

2. When the Diuell spies vs weake, in want and necessity, or any other waies disabled to resist him, that is a fit time with him to set vpon vs. As the enemies will make battery vpon the wals where weakest, and euery one goes ouer the hedge where lowest, So Sathan where, and when he findes vs feeblest, there, and then will he be dealing with vs. When *Dauid* was idle and out of his calling, then shot he the dart of lust at him. When the same *Dauid* was in distresse pursued by *Saul*, then he shot the dart of distrust at him, and made him say, *One day shall I be caught by the hand of Saul.* 1 Sam. 27. 1. As the fouler sets his snares for the birds in the winter time, when there is want of food, & as the sons of *Yaakob* set vpon the *Shechemites* in their griefe vpon circumcision, when vnable to resist them, the like aduantage will the Diuell take against vs. This therefore must teach vs at such times specially to looke to our selues. *If the good man of the house knew when the theefe would come, how would he watch and prepare for him,* saith our Sauour. Now wee know that at such times as these are, the Diuell will not faile to come. If in such a weaknesse as hunger, how much more then in our deadly sicknesses, and in the very pangues of death. It is but a cowardes tricke, but the diuell cares not for his honour, so hee may hurt vs. Againe, if naturall and sinne-lesse infirmities yeeld Sathan an hint for temptation, what then do the vnnaturall and sinnefull? If naturall hunger after meat, what then that inordinate appetite, and itching desire after gaine, glory and preferment? *They that will bee rich shall fall into many temptations.* 1. Tim.

Doct. 2.

It is Sathans fit time to set vpon vs, when we are disabled to resist him.

1. Sam. 27. 1.

Matth. 24. 43.

1. Tim. 6. 9.

Doct. 3.
The Diuell
fits his temptations to our
dispositions.

Prou. 3. 8, 9.

1. Tim. 6. 9. They euen inuite Sathan to come vn-
to them.

3. The diuell fits, and shapes his temptations according to our seuerall estates, conditions and dispositions. As heare one temptation for hunger and want. If Christ had beene in fulnesse and abundance, he would haue had another. He hath temptations on the left hand, and temptations also on the right. When in want then comes the temptation to distrust, to vse shifts and vnlawfull meanes. If in discontent, then to be impatient, and if wee be of great spirit, then to lay handes on our selues, as in *Achitophel*. If we bee rich, and in greate and high places, then he tempts to pride, disdain, and oppression, epicurisme and voluptuousnesse. Pro. 30. 8, 9. Thereafter also as our constitution of bodie, are his temptations. The *sanguine* man is tempted to vaine lightnesse and scurrility, the *cholericke* to wrath and fury, the *melancholly* to dead & vnprofitable lumpishnesse, to strange and idle conceits, the *phlegmaticke* to sloth and drowinesse. Euery calling also hath his seuerall temptations. As the iudge to be corrupted with bribes, the Preacher either with man pleasing, Ezek. 13. or to selfe pleasing, as *Augustine* complaines in Psal. 51. the trades-man with deceit, and the seruing-man with idlenesse and gaming. Euery age hath his temptations, youth to be ouercome with the loue of pleasure, and olde age with couetuousnesse. Yea, euery gift hath its temptation, as the gift of learning, valour, eloquence, beanty, yea the sauing graces of Christianity, and the calling of a Christian. Hee will not tempt a Christian,

Christian ordinarily to the grosser and more odious sinnes of the world, but to the close and more secret, of priuy pride, hipocrisie, coldnesse, negligence and securitie.

1. Looke then to what temptation thou liest most open, and so accordingly arme thy selfe.

2. Be not ouer censorious in condemning others that are of other estate, calling, age, spirit, constitution of body, gifts, then our selues for we know not their temptations; And specially should moderation be shewed to those of high place, because their temptations are more dangerous.

3. Take heede of that deceitfulnesse of heart wherby we promise our selues great matters of our selues, if wee might but change our estates and callings to our mindes. Oh how liberall would the poore man be, if he were rich, how vpright and iust the priuate man, if he were a Magistrate. But they consider not that there are temptations in those estates and callings, and that more dangerous then in their owne, and therefore they know not what they shall doe till they haue triall of themselves. And therefore they should rather feare the worst of themselves.

So much of Sathans temptation

Now let vs see Christs answer.

But Iesus answered, and said, It is written, Man liueth not by bread only; but by euery word that proceedeth out of the mouth of the Lord. The Diuels argument was. If thou wert the sonne of GOD, thou wouldst turne stones into bread to releue thine hunger, and so preserue thine humanity, which otherwise

vse. 1.

2.

3.

Christs answer to Sathans temptation.

therwise will perish. But thou doest not turn stones into bread. Therefore &c. Our Lords answer now is both to the consequence, and the false ground of it. To the consequence he answers by retorting it most excellently, whatsoever proceedes out of the mouth of God can preserve mans life, Therefore it followes not that if I be God, I must needs nourish my body by bread, oh absurd and senselesse Sathan. Nay if I could not nourish my body but by bread, then were I not God, and therefore need I not turne these stones into bread, because I am God, and can make what I will to nourish me, even stones without being turned into bread.

To the ground of the consequence, which was, that without bread his life could not be preserved, he answers that it was directly false, and prooves it by the words of Scripture. Deut. 8. *Man liueth not by bread.* &c.

Deut. 8. 3.

And thus we see the scope of this answer. Wherin

Consider $\left\{ \begin{array}{l} 1. \text{Whence it is taken.} \\ 2. \text{The answer it selfe.} \end{array} \right.$

I.

For *The first*. It is taken out of Deut. 8. Where *Moses* tels the Israelites that God therefore did feed them with *Manna* from heauen, to teach them that man liueth not by bread onely. Our Lord could haue confounded the Diuell otherwise, but to shew the power of the Scripture, and to grace it, and to giue vs an exsample of fighting against Sathan, hee chuses this way of confuting him by the written word. *This is that sword of the spirit*, Ephes. 6. wherewith we must wound Sathan. We are bidden to resist him by faith, but this faith is grounded on Gods word.

Doct.

The word of God is the sword of the Spirit, wherewith we must wound Satan. Ephes. 6.

The

The Use. 1. Against the Papists, that take away the weapons from Gods people, & so betray them into the hands of their enemies, and in stead of the sharpe two-edged sword of the spirit, giue vs a leaden and a wooden sword of their owne, as their holy water, their crossings, their graines, and their durty reliques. It is not the signe of the crosse, but the word of the crosse that ouerthrowes Sathan. For he is that strong man that will not yeeld but to a stronger. Now the signe of the crosse, and holy water, and such bables, are humane inuentions, and therefore two weake to chase him away. But the word of God hath a diuine power in it, and so is able to ouercome him. And indeed if there were no other argument to proue the Scripture to be Gods word, this were sufficient, that it hath power to quail, and to quash Sathans temptations.

2. Against such of vs as delight in other bookes, and not in Gods; and this is the fault of many Ministers that are mightie in the Fathers, Schoole-men, and Councels, but not with *Apollos* in the Scriptures, Acts 18.24. But Ministers with Christ should labour to be good Textuaries, and not Ministers onely, but all Christians in their places. For Christ here alledged Scripture not as a Minister, but as one tempted to defend himselfe. Now all Christians are subiect to temptations. In the plague time none will goe abroad without some preseruatiue. None will go forth into the fields, but take at least a staffe with them for feare of the worst. Those that trauell will not ride without their swords: those that know they haue enemies, will neuer goe forth vn-

S

weaponed,

Use. 1.

Use. 2.

Acts 18.24.

Pfal. 119.
Genes. 39.

weaponed, and Kings alwayes haue their guards. Now all of vs hauing Sathans temptations, and our enemies ready for vs at euery turne, wee had neede daily to resort to the armorie of the Scriptures, and there to furnish our selues: for when this word shall *be hid in our hearts, and enter into our soules*, then shall we preuaile both against the violent man, and the flattering woman, that is, against all kinde of temptations, whether on the right, or on the left hand. *I haue hid thy word, saith Dauid, Ps. 119 in mine heart, that I might not sinne.* Thus Ioseph preuailed against that temptation to follie, by remembring the seauenth commandement. The reason why wee are so often foiled, is, for that wee read not the Scriptures at all, or else carelesly without affection or attention, and impressiō in the hart. Let vs now then like good ants hoard vp against the winter of triall, of this spirituall graine. In that time one sauoury sentence of Scripture shall doe vs more seruice then all the prety and witty sayings & sentences of Fathers, Philosophers and Poets. If Christ as man, notwithstanding his vnion with the God-head, had vse and comfort of the Scripture, how much more then the most holy men? Cast not off the study of the Scriptures onely to the Ministers. Though the law bee not thy profession, yet thou wilt haue so much skill in it, as to hold thine inheritance, and to keepe thy land from the cauller. So here, though diuinitie bee not thy profession, yet get so much skill as to keepe thine heauenly inheritance against Sathans caulls. As any is more subiect to Sathans temptations, so hath hee greater neede of the Scriptures. Therefore

Therefore Princes and great ones specially have speciall great need of them, Deut. 17. 18. 19. Iosh. 1. 8. and betimes let vs inure our little ones to them. Who knows but that the alleadging of these texts here might be the fruite of that institution in the Scriptures in his childhood vnder his parents?

2. *The answer it selfe followes.* In which here are two things. 1. First, a *concession or grant*, implied in the word *only*. *Man liueth not by bread only*. It implies thus much: I grant that ordinarily man liues by bread; where by bread synecdochically is meant all other the creatures made for food. As Iob 1. They went to eate bread, that is, to feast and banquet.

Then secondly, a *restriction of the grant*. Yet not only by bread, *but by euery word that proceedeth out of the mouth of the Lord*. Euery word.] This word *word* is not in the Hebrew, but only thus, *by all that proceedeth*, but the sense is well expressed: for *word* both in Hebrew and Greeke signifies as much as *thing*. So that it is al one as if we should read it thus, *but by euery thing that proceeds out of the mouth of God*, that is, which God appoints and giues power vnto, to be nourishment. The summe of the answer then is: Bread indeed is the ordinary meanes of sustaining life, but yet bread hath not this power in it selfe, but because it is proceeded out of Gods mouth, God hath appointed it for that purpose. Now God can as easily appoint any other thing as bread, if he will. The words then containe the doctrine concerning Gods providence for this temporal life. In the which doctrine consider two things. 1. First the *kinds* of this providence. They are two.

Deut. 17. 18. 19.
Iosh. 1. 8.

1. The answer
it selfe.

1

2.

1. *Ordinary*. By bread.

2. *Extraordinary*. By whatsoever else besides bread shall be appointed of God.

Secondly, the *object of both the kinds*. Man liueth not. Man in generall.

For the first, namely the *kinds*. And

First, the *ordinary providence* of God in maintaining this present life, our Sauour grants it to be by the meanes of bread, yet so, that therefore bread is the meanes of life, because the decree is gone forth from God concerning bread, that it should bee the meanes. Wee learne then,

That as Gods prouidence ordinarily workes by vsuall means, so these means haue all their strength from him. We see how for the preseruatiō of eue-ry particular man hee hath appointed foode; for the continuance of the whole kinde, generation; for the restauration of health decayed, and the preuen-ting of sicknesse, physicke. And in these creatures he hath placed a vertue inherent in themselues for these purposes; yet so that the operation & successe is guided by his power and gracious blessing. For that he that gaue the vertue is able to inhibit and restraine it if he will. Hence that speech, Hos. 2. 21. *I will heare the heauens, and the heauens the earth, and the earth I zrael*. The earth is the meanes to bring forth fruite to vs; the heauens to make the earth fruitfull by their influences, but yet they must bee petitioners to God before they can exercise that vertue God hath giuen them; for the helping of the earth. God then at the first gaue power and quali-ties to his creatures of working this and that, & still
in

1. The ordi-
nary prou-
idence of God
in maintai-
ning this pre-
sent life.

Doct.

As Gods pro-
uidence ordi-
narily workes
by meanes, so
these meanes
haue all their
strength from
him.

Hosea 2. 21.

in the exercise of this power he sustaines and vnder-
props them, *for in him wee liue, moue, and haue our*
being, Acts. 17. *And by his mighty word hee beares up*
all things, Heb. 1. 3. And that *word*, Gen. 1. and a-
gaine Gen. 9. for our foode is at this day effectuell
for nourishment, as that other *Increase and multiply*
is for propagation of man-kinde. Wee may easily
see that as the creatures could not make them-
selues, so neither could they bestow these proper-
ties and qualities they haue vpon themselues. Be-
sides that, these properties are such, as make them
to bee in the places of seruants vnto others, as the
heauens to the earth, the elements to plants, plants
to beasts, beasts to men. Now euery creature na-
turally abhorring seruitude, and seeking soueraign-
tie, would neuer haue bestowed on it selfe such
properties, as whereby they were thus to bee en-
thralled to the seruice of other creatures. And thus
other creatures whome they serue, they did not thus
dispose of them, therefore these properties and qua-
lities were giuen them by God.

1. It makes against the cursed practise and vse
of charmes and spels. They haue no such vertue in
them as is thought. They neuer proceeded out of
the mouth of God, neither are any ordinances of
God. For then they should either haue *vertue inhe-*
rent in them by nature, as bread and hearbs, &c.
which God in their creation blessed to these ends,
& then endued them with such vertue, 1. Tim. 4. 3.
which God created to eat. So that in nature the reason
of this vertue of theirs may be seene. Or else they
should haue *Gods vertue and power* assisting them,

Acts 17.
Heb 1.3.
Genes 1.
Genes 9.

Vse. 1.

1 Tim. 4. 3.

and present with them, as in the Word and Sacraments, and the reason of this must bee seene in the Scriptures, and Gods ordinances, there reuealed. But neither of these can be spoken of charmes, and therefore it is only the Devils mouth out of which they are proceeded. And only those meanes are for our vse which proceed out of Gods mouth.

Vse. 2.

2. This must teach vs, not to trust to, or rest in the outward meanes of our life, health, comfort, safety, for they are not absolute in themselues. They are lame themselues, and need a staffe to leane on, namely, the staffe of Gods power & gracious blessing. Whence that phrase is vsed of breaking the *staffe of bread*. Now if they neede a staffe to leane on, they are not fit to be staues for vs to leane on. And therefore that wick Pro. 3. 5. *Salomon* speakes of one second cause, *Trust in the Lord, and leane not to thy wisdom*, is to be applied to all second causes whatsoever. Leane not on them then, but on that they leane on too, which is to support both them & thee, and that is God. Without him they are not onely lame, but dead; hee it is that must quicken them. Hence that opposition of the liuing God, to riches, *That they trust not in vncertaine riches, but in the liuing God*, 1. Tim. 6. And therefore Luk. 12 the foole deceiued himselfe, promising himselfe long life because of his greate riches. *Though a man haue abundance, yet his life consisteth not in his riches*, Luk. 12. Princes children should in all likelihood bee stronger, lustier, and healthfuller then poore mens, that are glad to leape at a crust, the other hauing the purest and most exquisite diet, and wanting no

tendance,

Pro. 3. 5.

1. Tim. 6.

Luke. 12.

tendance, and yet for the most part they are not in so good liking, nor of such able bodies. *Daniels* pulse by Gods blessing kept him in as good liking as the kings diet did the rest of his fellowes. Men and women of weake constitutions haue often times children, when others more likely in naturall reason are without. Hence that obseruation, Ps. 37. *that a littel to the righteous is greate riches*, and goes further then the larger reuenues of the wicked: so that the poore godly man with his little can doe good and lende to others, whereas the greate rich wicked man, for all his liuing and rents, is faine to borrow, and which is worse, payes not againe. If any say it is for want of wisdome, and prouidence, and care, *Dauid* tels vs the contrary, Psal. 127.2. that for all their early vprising, and their late downe-lying, for all their carking and plodding, they could doe no good without God built the house. *A wise woman builds the house*, Prou. 10. And yet withall God *must build the house* too, saith *Dauid*. Not her wisdome without God. *So the diligent hand makes rich*, saies *Salomon*, Pro. 10. 4. But *the blessing of God makes rich*, saies the same *Salomon*, Pro. 10.22. Not diligence without Gods blessing. For otherwise for all the earning of greate wages, it is but *put into a broken bagge*, Hag. 1.6. So bread nourishes, but withall Gods blessing nourishes. The one as the *matter*, the other as the *forme*. The very heathen apprehended this point very well, they made their *Goddesse prouidence* to be the mid-wife of *Nature*, shewing that nature could doe nothing without the power of Gods prouidence. And hence though the wiser of them acknowledge but

Psal. 37.

Psal 127.2.

Prou 10.

Prou. 10. 4.

Prou. 10.22.

Hagg. 1.6.

one God, yet to euery seuerall creature gaue they the name of God, as of *Ceres* to the corne, of *Bacchus* to the wine, of *Neptune* to the waters, to shew that the power of God was in these creatures, and that it was not so much they, but God in them and with them that wrought. What a shame then for Christians to repose and secure our selues in these outward meanes? Oh when one hath gotten a great liuing and great friends, wee say, oh he is made for euer. God that can breake the staffe of bread, can breake the staffe of friends, riches, fauour, and all such meanes as wee trust to. As hee did the staffe of physicke to *Asa*, 2 Chron. 15. As hee restrained the fire, Dan. 3. from hurting and from burning, so can hee also from helping and from warming. If wee want meanes, then let vs not onely seeke to them, but to God. And if wee haue them, though in neuer such strength and abundance, yet let vs as earnestly craue Gods blessing and helpe, as wee would doe in our greatest want. For what haue we when wee haue the meanes? Haue wee God locked vp in the meanes? No, wee haue but dead things, vnable to help without God. Therefore in the fourth petition Christ teacheth the greatest Princes that swimme in wealth, to pray for their *daily bread* as the poorest begger.

vs 3.

3. This teaches vs, neuer to vse meats, drinkes, marriage, physicke, recreation, apparrell, habitation, or any other of Gods creatures without prayer. This sanctifies them all, 1 Timoth. 4. 4. nor yet otherwise to goe about any businesse. Thus Genes. 9. *Noah* by the sacrifice after his release from the

Aker

2. Chron. 15.

Dan 3.

1 Tim. 4. 4.

Genes 9.

Arke sanctified his dwelling againe on the earth. Hence of ancient did the Iewes dedicate their houses, Deut. 20. 5. The want of this, and the swinish rushing vpon the creatures, makes many houses to bee preyes to the fire, theeuers, Deuills, and many mens meat to bee the same to them, that the quailles were to the Israelites.

Deut. 20. 5.

vse. 4.

Matth. 6. 33.

4. It must teach vs specially to labour for Gods fauour, to get him who is the first cause to bee on our side, as our Sauour aduises the carefull seekers after the second and inferiour causes, Matth. 6. 33. *First to seeke the Kingdome of God.* This is to goe to the fountaine, to the well-head. Who would goe to an inferiour officer, if hee may haue access to the highest? to the seruant, if hee may come to the master? If God bee displeased with our sinnes, then neither sowing, eating, drinking, or labouring shall haue any successe, as in the Iewes that neglected Gods Kingdome, Hagg. 1. Therefore *godlinesse* is well called *great gaine*, 1 Tim. 6. because it gaines God himselfe, and so his blessing vpon all outward meanes, and hee that gaines riches without God, what hath he gained but a little grauell? Pro. 20. 17. A sweet bargaine.

Hagg. 1.
1. Tim. 6.

Pro. 20. 17

vse 5.

5. In the successe of the meanes let vs bee thankful to God, and not sacrifice to our owne nets, not applaud our owne wisdom and diligence, but let God haue all the praise, because without him nothing had prospered.

And thus much for the *ordinary providence* of God.

2. The extraordinary providence of God.

Extraordinary followes, but by euery word that proceeds,

Doct.

God is not tied to second causes.

1. Without meanes,

2. Chro. 14. 11

2. By insufficient meanes.

2. King. 20.

Genes. 30.

Exod. 16.

Iudg. 7.

1. Sam. 14. 6.

1. King. 19. 8.

ceeds, &c. that is, by any thing else besides bread, whatsoeuer God shall thinke good.

God is not tied to the second ordinary causes, but he can doe that without them which he can do with them. This will appeare in these particulars: 1. God sometimes workes without the meanes at all, as in the first creation of the *chaos*, and in Christs healing of many diseases. Here the *word that proceeds* out of Gods mouth is his owne immediate power, He speaks to that, and bids that alone effect this or that, 2. Chron. 14. 11. *It is all one with God to saue with many, or with no power*, namely of any meanes, saue this of his owne immediately. 2. God sometimes works by ordinary, but those weake and insufficient meanes in the order of nature. As when the bunch of figs healed *Hezekiahs* sore, 2. King. 20. as when *Iaakobs* rods laid before the sheepe of one colour, and made them conceiue, and bring forth particoloured ones, Genes. 30. when the winde brought the *Israelites* quails in such abundance, Exod. 16. when *Gedeons* three hundred souldiers got the victory, Iudg. 7. and *Jonathan* & his armour-bearer alone chased away and slew so many of the *Philistins* 1. Sam. 14. 6. *It is not hard to the Lord to saue with many or few*. Of the same kinde was it to strengthen *Elias* so long with one meale, that hee should be able to goe forty dayes iourney together in the wildernesse, 1. King. 19. 8. And to this head may wee referre that of *Merlyn*, who during the massacre of *Paris*, some fortnight together was nourished with one egge a day laid by an hen that came constantly to that hay-mow where hee lay hid

hid in that danger. Thus the oyle in the widdowes cruise, and meale in her barrell, 1. King. 17. together with the seuen loaves and two fishes in the Gospell, insufficient to doe that they did, and yet God speaking *the word* to them, they did it. So for the apparel of the Israelites which they had when they were young, and children in Ægypt, to serue them till they were growne men, and forty yeeres together in the wildernesse, without being worne out. And so for our Sauour Christ to be conceiued onely of womans seede without mans. In all these God indeede did worke by meanes, but by such as weake and insufficient in the order of nature. 3. God otherwhiles workes altogether by vnusuall and vnwonted meanes: such as was *Manna* in the desert. So without the sunne he caused light to shine forth either out of the whole *chaos*, or else out of the element of fire, at the first creation: so without raine at the same time the earth was fruitfull. Thus with the noise of Ramms hornes the walles of Iericho fell downe. 4. God somtimes workes not only by meanes diuers from, but quite contrary vnto the ordinary. As the blinde mans eyes are restored with clay and spittle, Ioh. 9. and *Ionas* is saued by being in the whales belly. Thus God workes without all meanes, without ordinary meanes by weake and insufficient meanes, and against the meanes.

The reason why God will thus extraordinarily worke, is, to let vs see whence it is that the ordinary meanes doe worke, and that hee needes them not, but that the vse of them is an argument of our weakenesse so to be supported, not of his.

The

1. King. 17.

3. By vnusuall meanes,

4. By contrary meanes.

Iohn. 9.

Reason.

Vse.

Psal. 37. 3.
Et pascere fide,
sic Iun.
 Hab. 2.
 Luk. 21.
 Gen. 22.

2 Chro. 20. 6.

Esay 28. 16.

Dan. 3.

The vse of this doctrine we see here in our Saviours example, keeping himself by it from diffidence in his fathers providence, & from the vse of any indirect meanes in releeuing his necessitie, and withall encouraging himselfe in comfort and patience to wait vpon his fathers providence. Iflawfull meanes faile vs, as bread in famine, yet let vs feede our selues with faith, Psal. 37. 3. making that to bee in steed of meate and drinke. Thus Hab. 2. *The iust in tronblesome times shall liue by faith*; And Luk. 21. *Possesse youre soules by patience*. Neuer despaire, but say as Abraham to Izhak, Gen. 22. *God will prouide*, and then will the Lord prouide in the mount. And when with Iehoshaphat *wee know not what to doe, yet haue wee our eyes vnto God*, 2 Chro. 20. 6. Art thou brought to low estate, and hast scarce bread to put into thy mouth? Remember that if God speake the word to weake meanes, they shall worke as well as the strong. An hard dry crust of bread, and a very little shall bee nourishment competent and comfortable. Neuer vse any shifts if in any of thy wants thou hast not lawfull meanes at hand. *He that beleeueth will not make haste*, Isay 28. 16. Necessity is a shrewd dart and a sharpe one, yet see how Christ repulsed it heere by faith in his fathers powerfull and all onely all-sufficient providence. So must thou, and bee of his minde, I'll starue rather then through distrust vse vnlawfull meanes, and so offend God. The three children comforted themselves thus, Dan. 3. that though they saw no ordinary meanes for their deliuerance, yet God was able extraordinarily to deliuer them, if not, yet would they

they not deliuer themselves by disobedience and idolatrie. Christ in his greatest necessitie would not turne stones into bread to saue his life, and wilt thou in farre lesse necessitie, not to saue life, but to increase wealth, and so honour and greatnesse, turne not stones, but bloud, euen the bloud of the poore Saints of God into bread by oppression and extortion? How many are there that turne, not stones into bread, but lies, flatteries, base shifts into siluer and gold, yea, iewels and precious stones? Others turne stones, yea, precious stones, and their whole substance into bread, into meats, drinckes and apparell, and wastfully lauish Gods good creatures on idle backes and bellies, vsing this as a meanes to procure something their affections want. But whether wee would free our selues from our feares, or obtaine our desires, our Sauours example here shewes vs, that on no hand we may vse the least indirect course whatsoeuer. Christ with one word speaking to these stones might haue killed his hunger. *Mordecai* with a bow of his knee might haue preuented his danger. And many of the Martyrs by one dash of a pen in subscribing to the wicked articles of their aduersaries. But they trusted in God, and knew no meanes could deliuer them without him. and therefore durst not vse vnlawfull meanes cursed by him: for how could Gods blessing be expected vpon them? Though *Cranmer* subscribed, yet that would not saue his life. And if such vnlawfull meanes of ours worke, it is a far greater iudgement then if they did not. Whatsoeuer is got with euill meanes, is got with Gods anger, and shipwrack
of

Prou. 20. 15.

1. Pet. 3. 5.

of conscience. An hard bargaine. A shamefull disparagement to God and to his fauour, to preferre a peece of bread, or of red earth, before it; and what a foolerie is this, to saue thy little finger with the losse of thine eyes? In getting a little good, to lose a farre greater? in sauing life and getting wealth, to lose God & a good conscience? As *Salomon* shewes in false and deceitfull tradesmen, Pro. 20. 25. *There is gold and precious stones*, which happily sometimes by a false oath may be got in selling, *but the lips of truth are a precious iewell*. Truth and a good conscience are farre more precious then gold or precious stones. It is a pittifull exchange when with the losse of these the best iewels, we gaine the other, which are worse, and but dung in comparison. Why doe wee thus distrust God, as if hee alone were not able to helpe vs? and why doe wee thus dishonour him, as to lend him, and to ioyne with his prouidence such base helpes as these? He needes not his owne lawfull, much lesse thy vnlawfull meanes. Vnlawfull it was vnder the law to couple an oxe and an asse together, how much more to couple Gods holy and iust prouidence, and thine vnholly and vnrighteous meanes? Those holy matrones of olde, which would not weare gawish and garish ornaments to winne their husbands affections, are said to trust in God, 1 Pet. 3. 5. and therefore would they not weare braided haire, and such meretricious allurements, but onely vsed meekenesse, peaceablenesse, and a quiet spirit, which were meanes appointed by God. Wheresoeuer there is trust in God, there will all base meanes bee reiected. Oh then

then that wee could learne in all needes to cast our selues vpon God, to liue by faith, and not by fleshly practises, Doeſt thou want all meanes ? God is in ſtead of them, and more then them all. Are the meanes againſt thee ? God workes ſometimes by contrary means. *Dauids* father and mother forſooke him, yet God tooke him vp, *Pſal.* 27. *Ioſeph*s brethren were againſt him and his preferment, yet God thereby aduanced him. *Iaakob*s maſter *Laban* was againſt him, and dealt baſely with him, and ſought his impouerishment, yet God thereby enriched him. Therefore with *Iob* truſt wee in God killing vs, for he workes by contraries, life out of death, and light out of darkeneſſe.

And ſo much for both the kinds of Gods prouidence. The obiect followes, *Man* in generall, not holy and good men onely, but man in generall, liues not by bread onely, and ſo here is an amplification of the argument. If any, euen the wickedest man that is, may haue his life preſerued by God without the ordinary meanes, much more Chriſt an holy man, yea more then a man, his man-hood being vnited perſonally vnto the ſecond perſon in the Trinitie.

This ſhewes the wonderfull goodneſſe of God, that will doe good to all his creatures, euen to the wicked his enemies, becauſe they are his creatures : as *Pſal.* 36. *Thou Lord ſauelt both man and beaſt* ; and *Math.* 5. *He cauſes it to raine and ſhine both vpon the iuſt and the vniuſt.* Nay, he will extraordinarily provide for them in their neede, as *Manna* for the murmuring rebellious *Iſraelites*, for *Core*, *Dathan* and *Abiram*, as well as for *Moſes* and *Aaron*. He extraordinarily

The obiect of Gods prouidence.

Doſt.
So wonderful
is Gods good-
neſſe, that it
extendeth to
all his crea-
tures.
Pſal. 36.
Math. 5.

Psal. 147. 9.
Math. 6.

1 Tim. 4. 10.

Gen. 21. 15.
16. 17.

Use 1.

2.

The second
temptation.
Math. 4. 5.

1. The Devils
assault.

1. The time
of it.

Quest.

ordinarily provides for the young ravens crying for hunger, when forsaken of their dammes, Psalm. 147. 9. And so for the birds, Matt. 6. wanting such meanes as men haue to provide for themselves, so that seldome seene to fall downe dead for want of foode. Now men though wicked are about beasts, and come neerer to God, and therefore God is said to be the *Saviour of all men*, though *specially of them that beleue*, 1 Tim. 4. 10. An excellent example of Gods extraordinarie providence over the wicked in their great calamities, see in *Hagar* and her brat *Ishmael*, Gen. 21. 15. 16. 17. Learne hence,

1. Not to gather any necessarie argument of Gods favour from his providence in these outward things, for it is common with vs to the wicked.

2. To comfort our selves in all our straits, Math. 6. 26. *Are ye not much better then they?* If God so provide for strangers, for the Devils brats, what will he doe then for his owne children? If so for *Ishmaels*, what then for *Isaacks*? and if thus for our bodies, wormes meat and rottenesse, what then for our immortall soules?

Thus much for the first temptation.

The second followeth, Math. 4. 5. Then the Devil tooke him up into the holy city, &c.

In this temptation consider two things.

1. First, *The Devils assault.*

2. Secondly, *Christs repulse.*

In the former, two things also, $\left\{ \begin{array}{l} \text{Time.} \\ \text{Parts.} \end{array} \right.$

For the *Time*, two questions may be demanded. First, whether this temptation were next in order

to the former, since *Luke* sets that in the mount in the second place.

Ans. *Luke* ties not himselfe to the iust order, but onely to the truth of the history, and sets them downe in that order they came to his minde, not in that order they befell our Sauour.

Reasons. 1. *Matthew* speaking of the temptation in the mount sayes, *Againe the Deuill tooke him*, &c. vers. 8. which shewes that hee had taken him once before. 2. Because Christ in that temptation in the mount, bad Sathan be gone, which voice of Christ could not but be powerfull. 3. The fit coherence of this temptation with the former, and the fit passage Sathan had frō the temptation to distrust, to the temptation to presumption. 4. Because in that temptation to idolatry, Satan did deale more powerfully, and discouer himselfe more grossely. And this he would not doe but in the last place.

2. *Quest.* Whether this temptation, being the next in order, did follow the former immediately, or in some distance of time?

Ans. It seemes there was no great stay. 1. Because of Sathans malice which is restlesse. 2. Because Christs hunger which began before the first temptation was not releued till after the last. Now wee are not to thinke that Christ was kept long hungry. 3. *Lukes* sayes in the end of these three temptations the Deuill left him for a time. When hee had ended all his temptations he left him for a time, implying, that before hee did not leaue him, nor gaue him any respite.

Note wee here, the shamelesnesse of Sathan in
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renuing

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Quest. 2.

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Doct.

Sathans
Chamelesnes
in renuing his
temptations.

renuing his temptations. His mouth was stopped, and hee was set *non plus* in the former temptation, yet how soone doth he beginne to open his mouth againe? Hee was repulsed yet hee comes to fight againe. He hath many strings to his bow, and many arrowes in his quiver. When one way takes not, hee tries forth-with another; yea, hee will make prooffe of all ere he leaues. He is called *Beelzebub*. The master flie. Flies though they be neuer so much beaten away, yet they will come againe and againe to the same place. In perswading to good, alas how quickly are we weary. If at first we find no successe, we quickly giue ouer. Not so with Sathan and his instruments. *Putiphars* wife againe and againe sollicitates and sets vpon *Ioseph* for all his many denials.

V/c.

1. It discouers the fallhood of that lying Angell, Tob. 6. That the heart and liuer of the fish could so driue away the Deuill that he should neuer returne againe. Could that heart of the fish doe more than Christ himselfe? Christ himselfe had repulsed the Deuill, yet he comes againe, yea, in the end after his more thorough foile he left him, yet but for a season. And Christ Math. 12. tells how the Deuill cast out by himselfe, returnes againe with seauen worse than himselfe.

Math. 12.

2

2. It must teach vs neuer to be secure after temptation, though we haue got the victory. But as in the fight we haue an eye vnto the *victory*, so in the victory to haue an eye to the fight againe. We must be still troubled, and that daily: whereupon in the Lords prayer we are taught daily to pray, *Lead vs not into temptation*. Which also further refutes that
dotage

dorage of *Tobies* fish, so driuing away the Diuell, that hee shall neuer returne againe. *Iob* had giuen him a notable foile, and yet he returned againe with greater violence. Our whole life is a continuall warfare, one triall is the beginning of another: *changes and armes of sorrow are against mee*, saith *Iob*. The same may wee obserue in the Patriarchs historie; how one waue followed another, one triall lincked and chained to another. Alwayes then keep we on our harnesse, and looke we for no ease heere.

So much for *the time* of this assault.

The parts are two. First, Sathans *sitting* his temptation. Secondly, his *uttering* it being fitted.

The *sitting* of his temptation consists in two things. First, in *carrying* Christs body to the holy city, that is, to Ierusalem. Luc. 4. Secondly, *placing* it there on the top of the pinnacle.

For the first, two questions may be asked.

1. *Quest.* Whether Christ were thus carried, and so set in vision onely, the Diuell deceiuing his senses, or whether really and indeed?

Ans. I thinke the Diuell carried his body really and indeede. *Reasons.* 1. The literall sense not contraried by the Scripture, or the analogy of faith is to bee followed. Now this is the literall sense, and nothing against it. *Ob.* Yes, before it was sayd, that Christ was led into the desert to bee tempted. The desert then was the place of his tentations, not the Temple. *Ans.* It is sufficient to make good that speech, that hee was there tempted in the 40. dayes, and that the first temptation of the three, wherein was a preparation to the other following was there

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perfected.

2. The parts of the assault.

1. The sitting of his temptation.

I.

Quest. I.

2.

Obiect.

Ans.

perfected. 2. If his carriage were onely in vision, then either Christ inwardly in his minde knew that it was Sathans iugling, and no such matter as it seemed to his sense; or else as his outward senses, so his minde also was deceiued, and he thought it was so indeed, as it seemed to his senses. If the first, then it was no temptation, for Christ knew he was in no danger, he knew that he stood vpon firme ground in the wildernes, and so he should but haue abused the Scripture he alledged for himselfe. The latter seemes to offer a far greater disgrace to the *mind* of Christ in the apprehension of error for truth, then the Deuils carrying of him doth to his body.

Quest.
2.

2. *Quest.* Whether was Christ carried by the Deuill thorough the aire, or went on his feet.

Ans. The word that here *Matthew* vseth doth not necessarily imply that he was carried, as neither *Lukes* word that he went on foot. But yet nothing hinders but that Christ might in body be thus carried by Sathan, as he was afterward apprehended, bound and crucified by that cursed crue. And as he gaue them, & death it selfe power ouer his body, so might he the Deuill. Christ came in the state of humiliation, & stood in our stead. He could haue confounded the Deuill, and haue smitten him as he did those officers, *Ioh. 18.* but as there, so here he willingly yeelded himselfe. And since he yeelded his body to be set on the pinnacle by the deuill, why not also to be carried. Sathan, and so his instruments may haue power ouer the bodies of Gods children, as he had ouer *Iob* in his vlcers, ouer his children in their death, ouer *Mary Magdalen* that was possessed, and

Ioh. 18.

Doct.

Sathan & his instruments may haue power ouer the bodies of Gods childre
Luk. 13.

& ouer that daughter of *Abraham*, *Luc. 13.* for to this the best are subiect, yea so that Sathan is restrained & curbed by God, so that he cānot do what he would. And this grienous affliction is sweetned and sanctified to Gods children, so that the more power hee hath ouer their bodies; the lesse he shall haue ouer their soules. Yea, his possession of the body is turned to be a meanes of his dispossession out of the soule. In which regard it is said, *Numb. 23. 22. 23.* *There is no sorcery against Iaakob, nor southsaying against Israel*, because God was an *Vnicorne* to take away the poyson, and venome, and sting of it, as he doth of all other afflictions, yea, and of death it selfe to his Israel. Waters when the Vnicorns horne hath been in them are no longer poisonable, but healthfull; A waspe when his sting is out, cannot be hurtfull in stinging, but may be profitable in his buzzing to awaken vs: So are all these outward afflictions, euen witching and possessing by Sathan. So that which Christ said of the Deuills instruments, *they can kill the body, but not the soule*, the same may we say of Sathan himselfe concerning his possession, He may possesse the bodies, but the soules of Gods children he cannot. Here he had some power ouer the blessed body of our head Iesus Christ, but not the least power ouer his soule. In the wicked his speciall power is ouer their soules. When hee was sent to *Ahab*, he was sent to go and be a lying spirit, and to deceiue him. But when he was sent to *Iob*, it was but to afflict his body with vlcers. Againe, this power which he hath ouer the bodies of Gods children that we now speake of, is such as that they

*Num. 23. 22,
23.*

1 Reg. 22.

are meerely patients ; as in Christ in this place. Otherwise for Christ to haue gone , & idly without cause to haue endangered himselfe on the pinnacle had been to tempt God , But now it is the Deuills sin, not his. So in those that are possessed , all those forced and violent motions; though not onely vaine and idle; but euen horrible sinnefull , as when hee speaks railingly on God , his truth and his children, these are all the Deuils owne sins. And therefore he desired not to possesse *Iob* , because his intent was to draw *Iob* himselfe to blaspheme. But now wicked men, though they are free vsually from this possessiue power of Sathan , yet Sathan hath a far greater power in the voluntarie motions of their bodies, such a power as that they shall bee agents in that they doe, and guilty of sinne. Hee carries them not against their will, as here our Sauour to the top of a pinnacle, nor as him in the Gospell , into the fire and water, he offers not that violence to their bodies, but hee carries them willingly , & driues them as free horses that neede onely the shaking of the hand, to the tauerne, to the stewes, to the theater, to this or that euill company. Hee makes them abuse their eyes to wantonnesse, their mouthes to filthinesse, and he makes their feete swift to shed blood. So that as *Paul* being guided by the good Spirit of God could say, *I liue not, but Christ liues in mee*, Gal. 2. So they, we liue not , but the Deuill liues in vs. This possession of soule and body together , is the more fearefull, and yet the more ordinarie , and yet no maruell made of it, because it is not discerned.

The place whither he is carried, *Ierusalem* , is called

led the *holy City*, because of the Temple, and Gods worship there, though otherwise there were horrible abuses in doctrine, discipline and manners.

Mans wickednesse cannot overcome, nor overthrow Gods goodnes. Against such is makes first, with whom a little euill either in whole Churches, or in particular men preuailes more, to make them speake euill of them, than much good can doe to make them speake well of them. It is the sin of the Brownists.

Secondly, it is a comfort for Gods children. If there be an Altar for God in the heart, though the suburbs of the City be filthy, and as *Golgotha*, yet God will account of thee by his, and not by thine owne. Though thy wheate bee mixed with much chaffe, and thy wine with much water, yet GOD giues the denomination from the better part.

Lastly, it is instruction for vs all, what account to make of such places where the meanes of sanctification are. Such are holy places, to them should wee resort, as they *Act. 2. 9. 10. 11.* did to *Ierusalem*. The Papists pilgrimages thither are absurd, because the holinesse is not inherent in the ground and the walls, but was onely in regard of the worshippe of God which then was there in speciall manner, and now failing, it is no longer the *holy City*.

The second point is the *setting* of Christ vpon the pinnacle of the Temple. Some difference there is amongst Interpreters what it should be. It matters not greatly. All agree in this, that it was a very dangerous place.

Marke here what aduantage there is in places

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for

Doct.

Mans wickednesse cannot overthrow Gods goodnesse.

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Act. 2. 9. 10. 11

2.

Doct.

Sathan many times takes aduantage of the place for his temptations.

for temptations. Sathan had before the aduantage of the place in the desert giuen him by our Lord, & here hee takes it himselfe. As here hee tooke the opportunitie of this place, and the danger thereof for Christ to stand long vpon it, to vrge this temptation of this *Cast thy selfe downe*, so doth hee still against vs, for the better enforcing his temptations against vs. Some places are as dangerous for our soules, as the pinnacle of the Temple was for the body. And when once he hath gotten vs vpon these *pinnacles*, then it is hard if we *cast not our selues downe*. As when *Peter* was in *Caiaphas* his hall, then was he set as it were on the pinnacle of the Temple, & how fearefull a fall caught he? So in *Ioseph*, learning in *Pharaohs* Court to sweare by the life of *Pharaoh*, *Quest*. May we not then dwell in such places? *Ans*. As for the body, wee may not be venturous to go vpon high, steepe and dangerous places without a calling, but hauing a calling wee may, as *Masons* and *Carpenters* doe; So for the soule, when God calls vs to such places, as he did *Ioseph*, *Obadiah*, *Nehemiah*, then we may dwell therein, but if no calling, take heede then and let *Peters* example teach vs the danger of *Caiaphas* his hall. We that can scarce stand in the firme ground, neuer trust wee our feete in slippery ground, vnlesse God guide and leade vs into it.

Thus much of the *sitting* of the temptation.

The *uttering* of it followeth.

And he said vnto him, If thou be the sonne of God, Cast thy selfe downe, for it is written, &c.

In which words are two things to be considered.

First

2. The uttering of his temptation.

First, the *sinne whereto he tempts.*

Secondly, the *arguments whereby he tempts.*

That whereto he tempts is to *cast himselfe downe headlong* from the top of the pinnacle. Where observe.

1. The sinne whereto hee tempteth.

That the Deuill in temptation hath no enforcing power, though hee haue a perswading sleight. It rests in vs to giue assent. Therefore hee sayes here, *Cast thy selfe downe.* For indeed else we should not sinne. Many fondly excuse themselues and their sinnes by the Deuill, but the Deuill could not make thee sinne except thou wert willing. And hee hath no power to constraine thy will. The Deuill is the father of thy sinne, but thine owne concupiscence is the mother. And what could the father do without this mother. *Euery man is tempted, when hee is drawne away by his owne concupiscence, and is entised.*

Doct. 1.
The Deuill in temptation hath no enforcing power but onely a perswading sleight.

Iam. 1. 14.

Iam. 1. 14.

That the Devils power is limited. Hee can bring Christ, and set him on the pinnacle, hee cannot throw him downe. He is a finite creature, and cannot doe all things. And in those things hee can doe (such as was this, to throw downe a man standing on the pinnacle of the Temple, for euen a childe might haue done this) he is curbed and restrained by God. So the Lyon, 1 King. 13. killed the Prophet, but neither touched the Asse whereon hee rode, nor yet the dead carkasse.

Doct. 2.
The Devils power is limited.

1 King. 13.

Three notable euidences of Sathans limited power may we finde in that one history of the man possessed in the region of the *Gadarens*, Luk. 8. 27. First, in that he begges leaue to enter into the swine. Hee that

Luk. 8. 27.

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Veget. lib. 2.
cap. 6.

Ioh. 19. 10.
Gen. 31. 29.

Use.

that afterwards boasts of that all the world was his, and all the kingdomes thereof, hath not power so much as ouer a vile swine. Secondly, we see that as soone as he enters into the swine, hee presently carries them headlong into the sea, why did hee not so to the man possessed? Surely, not for any loue hee bare to him more than to the swine, for he is a deadly hater of mankind. Hee would as willingly haue drowned the man, as he did the swine had not God limited him. Thirdly, his name was *Lègion*, there was a whole legion of deuils in him. Now a Legion in the wars containes aboute six thousand footmen, & seuen hundredth horsemen. Now though a whole Legion of deuils, such an army and host of them in one poore man, yet were not able to destroy him, nor to do with him as they did with the swine. Thus it is also in the rage of Sathans instruments against the Church, the spirituall body of Christ. God suffers his Church to be in their hands, as Christs body in Sathans to be placed as it were on the toppe of the pinacle, to be in great danger, and as with *Dauid* but an haire breadth betweene him and death, yet then Gods snaffle is put into their mouthes, and his hooke into their nostrils, as into *Esaus* and *Labans* in *Iaakobs* cause. *Pilates* bragge therefore against Christ, *Knowest thou not that I haue power to crucifie thee?* Ioh. 19. 10. And *Labans* to *Iaakob*, Gen. 31. 29. *I am able to doe you hurt*, they were but vaine crakes. Sathan himselfe was faine to say to God in *Iobs* cause, *stretch out thine hand*.

Here is comfort then in greatest dangers, *Doth God take care for Oxen?* saith Paul, so may wee say, *Doth*

Doth God take care for swine? Are wee not much better than they? Though the knife be in the enemies hands ready to cut the throate of *Isaac* lying bound on the altar, yet their hands shall sooner wither with *Ieroboams*, than do the deed; Euen then God will worke our deliuerance, euen by themselves, as here the Deuill doth not onely not throw Christ downe, but carries him safe away from this so tickle and dangerous a place.

But in the action it selfe of casting downe himselfe, it may be asked what sinne was in it.

Ans. 1. There was a manifest hazarding, yea, throwing away his life against the sixt commandement. Life is a most precious gift of God, and it ought not to be made so little of, as to be aduentured at Sathans pleasure. This is a sinne that Sathan tempts still vnto, and often preuailes, to offer violence vnto their owne bodies, by throwing downe themselves from high places, by running to the water, to the rope, to the sword. Onely this is the difference, that for the most part this is from despaire of Gods mercy as in *Iudas*. But hee would haue had our Sauour to haue done it out of presumption & vaine glory, as still he labours with some in the same kinde, as in duels, single-combats, and going out into the field for euery trifle. Thus the Deuill labours both to make vs vse and lose our liues when, and as he would. As hee would haue vs to line to him, so to die to him. When God calls for our liues to be spent in his quarrell, then he makes vs timorous & fearefull; when God would haue vs liue, and doe good, then the Deuill labours to make vs idly

It had beene a
great sinne in
Christ to cast
down himself.

Reason 1.

Math. 16. 22.

2.

3.

Theargu-
ments, where-
by he temp-
teth.
The first ar-
gument.

idley and vainely prodigall of our liues. When Christ had no calling to venture his life now he perswades him to venture it, but afterwards when God called him, he set on *Peter* to call him backe and to say, *Master spare thy selfe*. Math. 16. 22. So the Gallants of our time that seeme so little to passe by their liues, that will venture them to reuenge the least disgracefull word or looke, if God should call them to suffer martyrdom for his glories sake, how base and dastardly cowardes would they shew themselves. 2. Here would haue beene presumption in trusting to Gods power and promise for preservation without warrant. 3. Vaine-glory, desiring by this meanes to be accounted of all the sonne of God. But this will better appeare by considering *the arguments* whereby Sathan perswades Christ to this casting downe of himselfe.

1. Argument. *If thou be the sonne of God*. The sense is thus much. Since thou art so confident in the voyce at Iordan, and beleuest verily that thou art the sonne of God, and therefore in the strength of this thy faith wilt rest on thy Fathers prouidence for food without turning stones into bread, well then thou that art so great, and so mightie, both in Godhead, and in the faith of thy manhood, neuer be afraid of this so dangerous a place. Trust to the power of thy Godhead, Trust to the faith of thy manhood, and boldly throw thy selfe downe, that as thou art God, so it may evidently appeare in this so famous and populous a City, in the eyes of all the beholders, who will receiue thee as a man come downe from heauen vnto them.

In

In this argument there are three reasons couched together.

First, from his personall power. Thou art Gods sonne, what needest thou to feare. Thou maist doe any thing.

An vsuall tricke of Sathan to make vs presume, and beare our selues out vpon the priuiledges wee haue receiued from the Lord, euen sometimes vpon our spirituall priuiledges, that we are the sonnes of God, and are heires of heauen. As in the seruants in the primitiue Church, that therefore cast off the yoke, and would bee seruants no longer, 1 Cor. 7. 20. And in others hereupon to carrie themselues more highly, and to despise others, on whom yet God hath not shewed such mercy. But in outward temporall priuiledges it is more common. Great personages presume vpon their place, the power and their parentage, as if these were so many licenses to sinne. *Pharaoh* thus presumed vpon his Kingship, *who is the Lord?* or who is *Moses*? I am an absolute Prince, a man to whom all stoop, and to haue a meane fellow thus to talke to mee, thus to threaten mee? As here he reasoned with our Sauour, *If thou be the sonne of God*, so will he be still ready to reason, *If thou be the sonne, or daughter of a King, of a Prince, of a Noble-man, of a great rich man, who then should restraine thee, who shou'd be so bold to checke or controll thee? Base flatterers that are alwaies haunting great personages haue learned the Devils argument, and indeed are his instruments in pressing of it. As Iezebel to Ahab, Art thou King of Israel?* And the Persian Iudges

Reason 1.

Dott.

It is Sathans vsuall trick to make vs presume vpon the priuiledges we haue receiued from the Lord
1 Cor. 7. 20.

1 King. 21. 7.

ges to King *Cambyfes*, who being desirous to marry his sister, and asking them if there were any law for it, answered that there was no such law, but that there was another, that the Kings of Persia might doe what they list. A grosse deceit. For the more priuiledges, the more bonds of obedience to that Lord of whom wee haue and hold them, by whom euen Kings and Princes doe raigne. And therefore such should rather reason as *Nehemiah* did, Neh. 6.

Neh. 6. 11.

11. *should such a man as I flee?* should such a man as I am, so honored, so aduanced by God, should I so much forget him, and my selfe to sin against him? The Diuell reasons, Thou art the sonne of God, therefore cast downe thy selfe, that is, therefore sin. Nay, the contrary argument holds strong, Thou art the sonne of God, Therefore sinne not against thy father. So God when hee could haue made thee the basest drudge and scullion, hath yet aduanced thee to high and honourable estate, Therefore remember thy debt to him, and shew thy thankfulness. No doubt but Sathan thus reasoned with *Dauid* when he tempted him to adultery with *Bathsheba*. What? thou art a King, and bee crossed in thy pleasure? But when God sent *Nathan* to rebuke him, 2 Sam. 12. hee inuerted the Deuills argument, and reasoned quite contrary, I aduanced thee from the sheepfold euen to the throne, &c. and so amplifies his sin euen by that whereby Sathan extenuated it to him, and made it seeme no sinne.

2 Sam. 12.

Reason 2.

2. Reason. From his faith in Gods prouidence and promises. Thou beleeuest that that word, *Thou art my sonne*, is the word of God, and so in thy want of

of food thou comfortest thy selfe with it, and liuest by faith. Thou then that hast such a strong faith in that voice of God, and perswadest thy selfe that this manhood of thine is vnited personally to the second person in Trinitie, and therefore can be vpheld in this danger of famine without bread, Thou I say that halt such a strong faith, neuer feare to cast downe thy selfe head-long, but assure thy selfe that Gods prouidence can preserue thee from this danger, as well as from the other.

Here we learne.

That the deuill takes occasion from our very graces to draw vs to sinne, and labours to wound vs with our owne weapons, as here Christ, with his faith in the former temptation. What strange cunning is this? The Deuill like a craftie pyrat wil hang out the same colours. Whereas Christ stood vpon faith, and resting vpon Gods prouidence, why hee will be as well for that as he, and so perswades him to doe that which might carry a shew of a strong faith indeede. So hee sees some men zealous and feruent in the profession of religion. And seeing no possibility to quench this fire, he will throw his gunpowder into it. Hee will deceiue them vnder the colour of zeale, and bring them to preposterous indiscretion, yea, to a blinde and bold madnesse, as in the common people to reforme publique abuses without the Magistrates authoritie, as in throwing downe images, and the like. Contrarilie, seeing others to be wiser and moderater, hee abuses their wisdome and moderation to make them remisse and carelesse, dead and heartlesse. Thus he abuses
our

Deff. 1.
The Deuill
laboureth to
wound vs
with our own
weapons.

our care of prayer, and seeking Gods kingdome to be negligent in our callings, and contrarily our consciences of our callings to the neglect of Gods kingdome. So he abuseth our commendable custome of giuing our selues to good meditations, and stirring vp good affections in our selues in our solitarinesse, to distract our mindes in the publique exercises of the word and prayer. The Deuill sees that against Gods children, oftentimes hee can haue no other aduantage, then that which they had against *Daniel* Dan. 6. *in the Law of his God*, in the graces of Gods Spirit, and therefore hee dies his bad clothes in good colours, and paints the foule faces of sinne with the colours of graces and vertues to deceiue vs; As here he presents presumption to Christ vnder the colour, and in the habit of faith; and so now couetousnesse; of frugalitie and good husbandry; drunkennesse and carowling of healths, of good fellowship; sortish sloth, of quietnesse. Eccles. 4. 3. vnlawfull sports both in regard of the nature of the games, as dice; and in regard of the time spent in them, as when men lie at their recreations from morning to euening, this he will present to vs vnder the name of honest mirth and recreations. Oh then what need haue we to flie to Iesus Christ *who dwelleth with prudence*, Prou. 8 What neede haue wee not to be carried away with euery thing that hath a shew of goodnes, or of indifferency, but to bring these painted strumpets of the Deuill to the light, yea, and to the heat of the word of God, and then their painting shall melt away, and we shall see their beauty came onely out of the Deuill box. Take heede

Dan. 6.

Eccles. 4. 3.

Prou. 8.

heede least we be hardened with this deceitfulnesse of sinne. This hardens a man in sinne, when he apprehends it as a vertue, or a thing lawfull,

2. The Diuell when he cannot draw vs to one extreame labors to draw vs to another. As here when he could not get our Sauour to distrust, he labours to rush him vpon presumption. So *Peter* Iohn 13. from refusing to haue his feete washed, to offer feet, head, hands and all to the washing. And the *Israelites*. Num. 14. from denying to go towards Canaan when God commanded, to be hot vpon going when God forbad them. So the *Papists* from the extremity of the *Corinthians*, 2 Cor. 10.9.10.&c. to magnifie the writings of the Apostle in the contempt of his vocall ministry, are fallen into the contrary extreame of magnifying that which the Apostles deliuered by word of mouth, vnwritten tradition, to the disparagement of their writings. So *Luther* from the indiscreet zeale of the people at *Wittenberg* in throwing downe images, to the retaining and maintaining of images, and *Austin* from carnall singing to no singing at all, many of vs from the false religion in *Popery*, to no religion, from workes without faith, to faith without workes, from zeale without knowledge, to knowledge without zeale, from the tyranny of *Popish* disciplin, to the neglect of *Christs* holy discipline. This then must teach vs not to be too proud, or secure if we preuaile against *Sathan* in one temptation to this or that extreame, for easily may we be foyled in another extreame. As our hatred of prodigalitie may make vs couetous, & our hatred of couetousnes may make vs pro

Doff. 2.

The Deuill when he cannot draw to one extreame, seeketh to draw to another.

Ioh. 13.

Numb. 14.

1 Cor. 10. 9.

10.

digall. So that in ouercomming Sathan in one temptation we are so much the neerer being ouercome by him in some other if we look not well to it.

Reason 3.

3. *Reason.* From that credit and glory he should haue by the throwing downe himselfe, and yet being safe, namely, hee should with all applause and admiration be receiued of the Iewes in Ierusalem, beholding this miraculous descent.

Doct. 1.

The Deuill vseth to puffed vs vp with the delight of praise and glory.

1. See how the Deuill vses to tickle vs with the delight of praise and glory, and puffes vs vp in pride. When wee feele such thoughts, know that they are of the Deuill, who goes about to exalt vs that hee might humble vs; to set vs vpon high pinacles, that hee may lay vs flat on the earth, as hee did our first parents Gen. 3. whereas on the contrarie God vses to humble vs that hee may exalt vs. If Christ had hearkened vnto Sathan he had cast himselfe downe indeed, as he himselfe was once cast downe out of the heauens into the lowest hell. *Pride goes before destruction*, Prou. 16. 18.

Prou. 16. 18

Doct. 2.

The danger of vaine-glory.

2. See how much the Deuill trusts to this temptation of vaine-glory, thinking thereby to drawe Christ to this so dangerous an attempt to hazard the breaking of his necke. And thus for a little vaine-glory in the world how many are there that breake their neckes, and crush their estates in proud and pompous prodigalitie, that they may haue a name, and be well spoken of.

The second argument.

2. *Argument*: that Sathan vses in this temptation followes. *For it is written, He will giue his Angels charge ouer thee, and with their hands they shall lift thee up, lest at any time thou shouldest dash thy foote against*

gainst a stone. The argument is drawne from assurance of safety in casting downe himselfe, and this he would confirme by Scripture.

Heere generally we may see how the Deuill misapplieth Gods promises, mercies and prouidence. As sometimes he denies vnto vs the application of these when we are interested in them, as when wee walke vprightly with God, so contrarily he applies them strongly and earnestly when they belong not vnto vs, as heere the promise of protection by Angels to Christ though hee should tempt God. And so hee ordinarily applies the promise of mercy to most desperate wretches, though they ly wallowing in their mire, and neuer wash themselves in the waters of repentance. Cast thy selfe headlong into this sin, saith he, and Gods mercy shall keepe thee from falling into hell. In good things he seuers the *means from the end*, telling vs wee may haue the end without the meanes, heauen without repentance and obedience, a plentiful haruest without sowing the seed. In euill things he seuers *the end from the means*, hell and destruction from sinne & disobedience, as Deut. 29. 19. quite contrary to that Eccles. 11. 9. *but know that for all these things GOD will bring thee to iudgement*. Yea, he doth not onely thus seuer those things which God hath ioyned together, *sinne and punishment*, but as here wee see, ioyn together that which God hath seuered, *sin and reward*, tempting of God, and preseruatiō by Angels, implunging our selues into the gulf of sinne, & resting in Gods kingdome, sowing cockle and reaping wheate, setting thornes and gathering figs, brewing with crabs

Doff.

The Deuill misapplieth Gods promises, mercies and prouidence.

Deut. 29. 19.
Eccles. 11. 9.

and drinking sweet and pleasant beere, waſting and ſpoyling the Lords vine-yard, and our pay, and our penny with the labourers at the end of the day. He makes vs beleene we may finde the heavenly kingdome, as *Saul* found the earthly, without ſeeking; nay, in ſeeking a farre different matter, his fathers aſſes, and ſo that wee may finde Gods kingdome whileſt we are hunting after the ſinnefull pleaſures of this world. As hee would perſwade Chriſt of a *ſure deſcent* from the Temple, without going down by the ſtaires, nay, by uſing a contrary meanes, a violent flinging of himſelfe downe: So hee would perſwade vs of a *ſure aſcent* into heauen without going vp by the ſtaires of obedience, without climbing vp the hill, nay, though wee runne downe the hill amaine. Witneſſe the miſerable experience of theſe times, wherein ſuch as are idle all the harueſt-time of this day of grace, doe yet promiſe themſelues cloathing in winter as well as any. Impudent and insolent ſinners, Adulterers, Swearers, Epicures, Mammoniſts, ſuch as ſay vnto God, *Depart from vs*; doe yet make full account to heare God ſay vnto them, *Come ye bleſſed*. If there ſhould want roome in heauen; the Prophets, Apoſtles, and Martyrs muſt come out and leaue their places, rather then they ſhould ſtand out. The vile, vicious and prophane ſwine doe thus deceiue themſelues moſt pittifully. If any are to be ſaued, they are the men. Though they haue liued like ſwine all their life long, yet a cry for mercy at laſt gaspe ſhall transforme them into Saints, as the *Syrens* ſongs transformed men into ſwine. In this deceit many doe
liue

live and die. Hereupon the Scripture admonishes vs of it. 1 Cor. 6. 9. *Know ye not that the vnrighteous shall not inherit the Kingdome of God? Be not deceived, neither fornicatours nor adulterers &c. shall inherit the Kingdome of God.* And Prou. 20. 4. *The slothfull will not plow in winter, therefore hee shall begge in summer,* which is true in the spirituall sence, as in the rich glutton, Luc. 19. begging water in hell, and in the foolish virgins, Math. 25. begging of oyle. The Deuill seuers conditions from Gods promises, but let vs couple them together, and not cry *peace, peace*, when breaking the conditions of Gods peace, present destruction is at hand. Let vs know that all absolute application of the promises without respect to the condition, is of the Deuill deceiuing vs, and therefore examine we our selues of the conditions of Gods promises, if we would haue any comfort of them.

1 Cor. 6. 9.

Pro. 20. 4.

Luk. 16.
Math. 25.

But let vs come more specially to the Deuills prooffe, and examine the testimonie of Scripture cited by him, out of Psal. 91.

Psal. 91.

The promise of the Angels protection is made vpon condition of our keeping our selues within our bounds, for so it is said, *They shall keepe thee in thy waies*, that is, in those courses appointed thee by God, but the Deuill perswading Christ to go out of these wayes, craftily clippes off that clause.

In this allegation let vs consider,

1. What is right and good.
2. What is naught.

1. *This is right.*

First, That the attendance and the service of the

The Angels
are atten-
dants to
Gods ser-
uants.

Dan. 10. 21.

Iude vers. 9

Psal. 78. 49.

Heb. 1. 14.

Psal. 34. 7.

Math. 18. 10.

Psal. 119. 24.

Use 1.

Angels is acknowledged. Well might Sathan acknowledge it, for hee knew it by experience, being encountred so often by the good Angells in his wicked endeauours against them, Dan. 10. 21. As there was a strife betwixt *Michael* and Sathan about dead *Moses*, Iud. 9. so much more no doubt about liuing *Moses*, and euery good Christian. The Angels ward off his blowes, and helpe vs against him both in soule and body. This place is of the bodies defence, as the dashing of the foote against the stones implies, by which one danger vnderstand by a *synecdoche* all other. And the whole purpose of the Psalm shewes as much; for the Psalmist had said before, *hee shall deliuer thee from the snare of the hunter, and from the noisome pestilence, &c.* and then giues the reason, *for he shall giue his Angels charge* &c. So that Angels helpe to remoue diseases and euills, as the Deuill helpes to bring them, Psalm. 78. 49. and as appeares in *Iobs* history. Iob. 1. and 2. But that their office is also for the soules good is cleere enough out of the Scripture, Heb. 1. 14. Psalm. 34. 7. yea euen the little ones haue their Angells. Math. 18. 10. both little in Christianitie, and little in yeeres, babes and sucklings. Angels are their rockers. Euery childe of God is a spirituall Prince and King, and this honour is not meerly titular, it is true and reall, and therefore wee must haue the state and priuiledges of a king. The priuiledge of a Councill or Senate Psalm. 119. 24. to wit, Gods testimonies, and the priuiledge of a guard full of state and strength, the Angell themselues.

1. Loe the happy and honourable priuiledge of Christians.

Christians. *Dauid*, Psal. 34. 7. hauing said, *The Angell of the Lord pitcheth his tent round about them that feare him*, he addes ver. 8. *Taste, and see how gracious the Lord is*, to wit, in allowing his children so gracious attendance, *Blessed is the man that trusts in him*, namely in regard of so happy protection. It is accounted a great matter of state in the world to haue at our heeles a long traine of followers, in silkes, satins, golden chaines, and such like brauery. How are such sights gazed on, and how doe such doate vpon their owne greatnesse? Alas but beggery to the glory of the least of these Attendants. Thou hadst neede haue a faire day, and a cleere sunne-shine, or else halfethy shew will be lost, but Angels our Attendants enlighten the greatest darkenesse. Luc. 2. 9. What a fauour was it for *Mordecai* a poore porter to haue *Haman* the great pompous Peere of the *Empire* to be his attendant, his lacquay, and his footman for an houre? how much more honour for vs poore wormes to haue those mightie Peeres of heauen, little Royes, Demi-gods to waite vpon vs continually? King *Salomon* in all his royalty, in the midst of his two hundred targets, and three hundred shields of beaten gold was not like one of the lillies of the field, much lesse like a Christian enuironed and encompassed with a wall of Angels on euery side. *Despise not*, saith Christ, Math. 18. *one of these little poore Christians*. As simple as they seeme to bee, they haue a gard of Angels attending them, *Their Angels are in heauen*. How darest thou despise them whom the Angels honor? why shouldest thou disdain the poorest Christian, and thinke

Psal 34 7. 8.

Luke 2. 9.

Math. 18.

him vnworthy thy speech, thy countenance, thy company, whom the great Angels thinke worthy of their seruice and attendance? what pride is this? Nay, this should make vs humble our selues though neuer so great to become seruants in loue to our brethren, and to be ready to *wash*, yea and *kisse* the feete of the least of the Saints of God. For the Angels greater in power and in glory they doe thus abase themselues to vs. But especially how darest thou wrong them? How darest thou wilde boare rush into Gods Paradise, such as is euery true Christian, where stands Gods Angels with their swords drawne? will a dogge feare thee from entring into, and making an assault vpon an house, and shall not a legion of Angels affright thee from offering violence to any of Gods Saints?

Vse. 2.

2. Comfort to vs all in all our afflictions and dangers. Wee haue the Angels aide, as the Prophet *Elisha* against that bloody King, *Iacob* against the feare of *Esau*, *Hezekiah* against *Senacherib*, and *England* against that inuincible nauy of the *Spaniards* in the yeere 88. what though the good angels appeare not ordinarily, no more doe the euill ones, and yet thou doubtest not of the hurt done by them, why then doubtest thou of the helpe done by the other? Get thee those eyes whereby thou maist see, as with *Moses* the inuincible God, so the inuincible Angels. Pray, as *Elisha* for his seruant, *that thine eyes may be opened, and then shalt thou see more with thee then against thee*, 2 King. 6. 16. 17.

2 King. 6. 16.

17.

Vse 3.

3. Take we heede then how we carry our selues because of this honourable presence of the Angels
our

our attendants, that wee grieue them not with our misdemeanours, and make not their waiting tedious vnto them. So *Paul* 1 Cor. 11. 10. would haue the women behaue themselves orderly in the assemblies *because of the Angels.*

1 Cor. 11. 10.

Secondly, this is right also in the Devils allegation, that he applies the promise spoken in that *Psal.* to the faithfull, specially, and by name to Christ, & this is not to be blamed as though it corrupted the sense of the place. Nay, the Deuill heerein hath taught vs a notable point of diuinitie (yet taught by God elsewhere in Scripture more fully) which we may well take from him as an vniust possessour, as the Israelites the Egyptians iewels. For the truth, wherefoeuer it is, is Gods.

2.

1. Then we learne that whatsoeuer promises or blessings belong to vs, they belong chiefly and principally to Christ. As heere the promise of the Angels protection is in speciall manner applied to Christ, & so comes to vs at second hand. That which is spoken *Psal.* 8. of mans dignitie aboue all other creatures as hauing all things put in subiection vnder him, is interpreted, *Heb.* 2. 6. and 1 Cor. 15. 27. of Christ. For *Heb.* 1. 3. hee is made heire of all things, and therefore *Rom.* 8. 17. wee are so made heires, that we are but heires annexed with Christ. Hee is the grand heire. Hee is the Executour as it were of Gods will, and receiues all his legacies, and then from him they passe to vs. Hence we are said to be elected and called *in him*, and blessed with all spirituall blessings *in him*, *Ephes.* 1. 3. 4. First Christ is elected, then wee in him; first Christ is justified and

Doff. 1.
The promises
and blessings
that belong
to vs belong
principally to
Christ.
Psal. 8.

Heb. 2. 6.
1 Cor. 15. 27.
Heb. 1. 3.

Ephes. 1. 3. 4.

Gal. 3. 16.

and discharged of our sinnes, then we in him. Gal. 3. 19. *The promises are made to Abrahams seede. Not seedes, saith Paul, but seede, noting one and that is Christ*

Use. 1.

1. *For humilitie* in the middest of all our excellencie, which though it be great by vertue of that communion we haue with our head and husband Iesus Christ; entituling vs to his blessed priuiledges, yet it is but deriued for another. In our selues wee are naked, and meere nothings. All that we are, we are it, and all that we haue, wee haue it in Christ. Wilt thou be proud of the Angels seruice? They doe it to thee only as thou art a member of Christs body. If a King should marry a poore begger, the greatest Nobles of the land must doe her seruice, but yet it is done with a relation to the King. And so the seruice the Angels doe vs is done with a relation to Christ who hath married vs to himselfe. 1. Cor. 3.

1 Cor. 3. 21.

21. 22. 23. *All things are yours, but how comes that? you are Christs.* This is the difference betwixt legall and Euangelicall blessings, that the Legall are directed, and came to man immediately, but no Euangelicall blessing comes to vs otherwise then mediate by Christ, first receiuing them, and then passing them ouer to vs. This ouerthrowes the popish pride, that would be something of themselves without Christ, like that youncker in the Gospell that would haue his portion in his owne hands. Luc. 15.

Luk. 15.

Luc. 15.

Use. 2.

2. *For instruction,* to get vs vnto and into Christ. Else are wee the nakedst, and most beggerly wretches of any. No right to the least crumme of bread

or

or droppe of water, no right to the seruice of the meanest, much lesse of the choyfest of Gods creatures. But Christ hath gold and golden apparell, and he calls thee to buy of him Reuel. 3. Thou maist buy it at an easie rate, by marrying thy selfe to him by faith. Can the husband be rich, great, glorious, and the wife poore, obscure, ignoble? Can *Abram* be called *Abraham* receiuing honour in his name, and shall not *Sarai* be *Sarah*, and partake with him in the same honour? Oh the glory of all Christs members, and oh the miserie of all that are out of him.

Reuel. 3.

3. For comfort, and that two ways. 1. That we cannot lose the Euangelicall blessings of grace and glory, because Christ is made the Lord Treasurer and Lord Keeper of them. We are no longer trusted with them our selues, as in the legall blessings, for then we should lose them as we did the other, but Christ he receiues them for vs, and communicates them to vs. They are then in a sure hand they cannot miscarry. 2. If thou canst not so certainly apply the promises and blessings promised vnto thy selfe, Remember that the promises are made vnto thee in Christ thine head, and when hee receiues them, hee doth it more for mee and thee, then for himselfe, and though thou bee vnworthy, yet he is worthy.

Vse 3.
1

2

2. We further may hence learne that the indefinite promises are to be appropriated by particular application; As heere Sathan applies this promise to Christ in speciall, and the tenour of the words of the promise shew as much. Hee shall giue his Angels

Doct. 2.
The indefinite promises are to be appropriated by particular application.

Gal. 4. 7.

I
The Deuill,
Gods Ape.

gels charge ouer *thee*, speaking particularly to euery faithfull Christian. So *Galat. 4. 7.* Thou art no more a seruant, but a sonne. God would not speake thus particularly, if hee would not haue vs apply particularly.

Thus we see what is *right*.

See we now what is *naught* in this Allegation.

1. *That is naught*, That the Scripture is alledged in a peruerse apish imitation, because Christ had alledged Scripture before. Thus hath the Deuill alwaies beene Gods Ape, as in sacrifices, washings, tithes, priests, altars, oracles of the heathen, all which he did apishly imitate, and counterfet the like to those in the Church of God, thinking by this meanes to disgrace the ordinances of God. *Pharaoh* hardened his heart when he saw his sorcerers to doe the same things seemingly, which *Moses* did truely. And so when other nations should haue rites and ceremonies of diuine seruice as well as the Iewes, and other sects should alledge Scripture, as well as the orthodoxe Christians, this might harden many either in wrong religion, or else in a neutralitie. This imitation the Deuill also practises in his instruments. All those courses the seruants of God at the first restoring of religion vsed for the furtherance of the Gospell, haue the Papists since taken vp for the stablishing of their Kingdome. As first preaching specially in great Cities and Pallaces of Princes, though otherwise they iudge of preaching as of a matter of complement. 2. Bookes of piety and deuotion. 3. Seasoning and affecting youth betimes by carefull instruction. 4. Offers of disputations.

tations. 5. Translations of Scripture with comments, common places & histories of the Church. 6. Discovery of their scandalous liues. 7. Martyrologies. In all these haue they affronted vs.

2. *This also is naught.* That the Scripture the most holy word of God by writhing, wresting, and falsification is made a Patron of sinne. Here the Deuill by Scripture corrupted, encouraged Christ to tempt God. So Epicures, belly-gods, drunkards, fornicators, couetous worldlings, will alledge Scripture for themselves, which I spare to recite remembering what *Pliny* (beginning to relate some trickes of drunkards, but calling himselfe presently backe) saith, *Quæ referendo pudet docere*, least his taxing should be a teaching. *Julian* the Apostata spoyling the Christian souldiers, alleaged that *Matth. 5. Blessed are the poore, for theirs is the Kingdome of heauen*, saying that he spoiled them to make them blessed: So with the like Spirit hee alleaged another sentence out of the same chapter, *When thou art smitten on the one checke, turne the other also*, to disgrace Christ for that being wrongfully smitten hee spake in his owne defence. The Popes and Papists haue excelled in this kinde, The next sentence in the 29. Psalm to this sentence heere alleaged by the Deuill, did that guiltie *Innocent* the third alleadge when he trode vpon the Emperours necke, *Thou shalt walke vpon the Asse and the Basilicke*. And the like is that; *God made two lights, the greater and the lesse*, to shew that the Pope was aboue the Emperour. And that in the Gospell, *Behold heere are two swords* with Christ answer, *It is enough*, to proue the

2

The Scripture made a patron of sinne.

Math. 5.

the Popes right to both the swords.

Vse.

This must teach vs neuer to alledge Scripture but with reuerence, and to the right ends. A fault in many Preachers, euen in the pulpit vsing them euen as a nose of wax, and playing with, and descanting vpon them. We see here it is the Deuills property to corrupt the Scripture. Marke then whose Church the Church of Rome is, that obtrude vpon vs their vulgar latine edition for the onely authentically, which deales with the originall copies, as the Deuill doth with this place, falsifies them somtimes by false interpretations, sometimes by adding, and sometimes by clipping and paring away, as the Papists *Index purgatorius* doth in other Authours. More remarkable examples hereof are these Rom.

Rom. 11. 6.

11. 6. *If it be of grace, then not of works: for then grace is no more grace, And if of workes then not of grace, or else were worke no more worke.* The latter member

Heb. 1. 3.

of the opposition (a notable inforcer of the Apostles argument against merit) is quite left out. So Heb. 1. 3. where it is said that *Christ by himselfe hath purged our sinnes*, that clause *by himselfe*, forcibly against our owne satisfactions, is left out. So Genes. 3.

Gen. 3. 15.

for *hee shall breake the Serpents heads*, they read *shee*, which they would haue to be meant of the Virgine *Mary*. See how they imitate the arch-corrupter of Scripture.

3.

Some part of the Scripture omitted.

3. This also is naught, that the Deuill leaues out that clause which is in the Psal. *In thy waies*, which is very materiall, and quite against that, to which he tempted our Sauour. For as *Bernard* hath noted the Angels shall beare vs vp, *in our waies, not in casting*

sting our selues downe head-long. What kinde of way is this to cast a mans selfe downe from the pinnacle? The way of Lucifer falling from beauen. That which the Deuill hath left out let vs put in, that which he concealed let vs specially remember, for if there were not some speciall treasure inclosed in it, hee would neuer haue concealed it.

This clause omitted by the Deuill teacheth vs that Gods good prouidence, and the Angels protection can onely then be expected, when wee are in the wayes he hath appointed vs, that is, within the compasse of our generall or special callings. Otherwise it is with vs as with the Deere when they leape ouer the pale of the parke & straggle into the fields Prou. 27. 8. *As a bird that wandereth from the nest, so is a man that wanders from his owne place,* While the bird keepes her nest she is safe from the kite, from the snare, the ginne and the fowler, whereas out of her nest she is in danger of all these. So it is with a man in, or out of his calling. It cost *Shimei* his life when he passed his bounds set him by the king, and so it is dangerous to be out of the bounds & waies set vs by God. Examples we haue in *Balaam* met by the Angell with a naked drawne sword. Numb. 22. he was out of the way of the Lord, God had forbid him to goe. So *Moses* was met by the Archangell Christ himselte, when circumcision was neglected. Exod. 4. And *Iaakob* met with many crosses, when his vow was neglected. So the Prophet, 1 King. 13. that went out of his way, and beyond his bounds set him by God, was slaine by a Lyon.

1. Consider wee then with *Danid* our waies in our

*In vijs nostris,
non in precipi-
ijs. Qualis
hac via descen-
dere de pinna-
culo? via Luci-
feri cadentis de
carlo. Bern.*

Doct.
Gods proui-
dence can
only then be
expected
when wee
walke in the
waies appoin-
ted.

Prou. 27. 8.

Numb. 12.

Exod. 4.
1 King. 13.

Vse 1.

our hearts, what they are, and whether wee keepe our station. For wee are all in warrefare, Christ is our captaine, as long as wee keepe company with him, the Angels keepe company with vs, but if wee forsake him, they are not so fond of our company, as for it to leaue Christ. What neede haue wee then to looke to our selues in all our actions, euen in eating, drinking, riding, sporting. For euen in these actions God hath set vs *our waies*. If wee bee out of them, wee be out of Gods protection. How can wee looke to be protected in the way of drunkennes, gluttony, & prophanesse, in eating without prayer, or in the way of idlenesse, and voluptuousnesse in our recreations, when wee vse them immoderately, either in regard of the time, or our affection. We see what dangers we are subiect vnto in our eating, drinking and riding. Looke wee then, that as in all these we stand in neede of Gods protection, so wee put it not from vs by going out of his waies.

Vse. 2.

2. Heere is comfort and hartening to vs in Gods wayes. Many are driuen out of them for feare of dangers. This heavenly host must imbolden vs, as it did *Iaakob* to meet *Esau* comming against him. *Gen. 32. 1. 2.* for he knew hee was in his wayes *vers. 9. O Lord which saidst vnto mee, Returne.* The wayes of God are like *Iaakobs* ladder. *Gen. 28.* where the Angels of God were ascending and descending. And that ladder signified the way of going into, and returning from *Mesopotamia*, and Gods gracious protection of him in his iourney by his Angels. Therefore after his dreame it is said *Gen. 29. 1. Then Iaakob*
life

Gen. 32. 1. 2. 9.

Gen 28.

Gen. 29. 1.

lift up his feet, that is, he went freshly, courageously and comfortably, because hee was assured of the Angels protection in that long and solitary iourney. This made *Luther* so courageous, when hee said, that *though all the tiles of the houses in Wormes were so many Devils, yet he would go thither*. Hee knew he should haue more with him, and greater then any against him, euē this guard of Angels. A man that is in these waies need not feare, hauing such a guard of legions of Angels. The fearefull sluggard will cry, *A Lyon in the way*, Prou. 26. 13. yea but this text cries, *An Angell*, yea, many Angels *in the way*, to stop the *Lions* mouth. The *Lion* is in those by-waies in which that Prophet walked, 1 King. 13.

Prou. 26. 13.

1 King. 13.
Use 3.

3. When in the waies of God wee want company, and are forsaken and neglected of the world, which is the lot of the faithfull, here is our comfort, the Angels are our companions, yea our attendants, though the world scorne vs.

4. This also is naught, that the holy doctrine of Gods protecting his children by the ministry of Angels is abused. So is the doctrine of predestination by them that reason from it to a careles loosenes of life. If I be ordained to life, I shall be saved, how euer I liue; If to death, I cannot, though I liue neuer so well. So was, and is still the doctrine of iustification by faith abused, to the shamefull neglect of good workes. What then? Are the doctrines naught because the wicked peruert them thus to their destruction? No, no more then good hearbs are poisonfull because spiders will suck poison from them. The poison is in the wicked that doe assimilate according

4
Gods holy
doctrine
abused.

1 Tim. 1. 10.

ording to their owne nature, and turne the good iuice of wholesome doctrine into pestilent poison. The Bees of God can sucke hony out of these doctrines, yea, out of Sathans poisoned weedes, as *Virgil* drew gold out of *Ennius* his dunghill, but the Deuill and his draw dung out of Gods gold, and turne his golden mines into dunghills. But in themselves the words of God are pure and incorrupt, and contrary to all corruption of life, 1 Tim. 1. 10. Therefore absurdly doe the Papists condemne our doctrine of iustification, as opening a gap to licentiousnesse. They may as well condemne the doctrine of our protection by Angels, as opening a gappe to presumptuous tempting of God. Thus much for the Devils assault.

2. Christs repulse.

Christs repulse followes. *Iesus answered, and said, It is written againe, Thou shalt not tempt the Lord thy God.*

Here consider two things.

1. Christs alleading of Scripture.

First, Christs alleading of Scripture,

Secondly, the Scripture he doth alleadge.

That he alleadges Scripture againe in answering Sathan, it teaches vs.

Dott. 1.

The necessary vse of the Scriptures in conflicts with Sathan.

Mark. 12. 24.

1. As we heard before, the necessary vse and the all-sufficiencie of the Scriptures, that as they do make the childe of God compleat to euery good work, so more especially to this good work of conflicting with Sathan. As our Sauour said to the Sadduces, *ye erre, not knowing the Scriptures*, Mark. 12. 24. so may wee as truely say, ye are foiled by Sathan, and erre in manners as well as in iudgement, not knowing the Scriptures. It is our ignorance in the

the Scriptures that makes vs such preyes to Sathan. Ignorant persons cannot possibly stand before Sathan. All then must labour for knowledge in the Scriptures, euen those of young yeeres, for their age is an aduantage against them to Sathan in his temptations, and therefore they haue speciall neede of the Scriptures.

2. That the abuse of the Sceiptures must not take away the vse of it. Christ doth not giue ouer alleading Scripture because the Deuill abused it. The honest Traueller doth so much the more weare his weapon and his sword, because the Theefe vieth the same weapon. And so indeed this is a reason to make vs so much the more carefully to reade the Scriptures. Fondly then doth the Church of *Rome* take away the Scriptures from the common people, because some haue peruered them.

3. That conference of Scripture is a notable meanes of finding out the true sense of Scripture. Our Sauour did not challenge the Deuill for his leauing out that clause, *in thy waies*, for the Deuill might haue vrged the words, and haue pleaded, it is said *in thy waies*: here is no exception made of any wayes: *in thy waies* they shall keepe thee, therefore in this way going downe headlong from the Temple. Now our Sauour by bringing another place of Scripture, that forbids tempting of God, shewes that that place in the Psalme cannot bee meant of *tempting waies*, and therefore that it cannot fauour the Deuils purpose, that now tempted him to such an action, wherein he should tempt God. The *Papists* say, the Scripture is a dumbe Iudge, the Church

Doct. 2.

The abuse of the Scriptures must not take away the vse.

Doct. 3.

Conference of Scripture with Scripture is the way to finde out the true sense of it.

must interpret it, Christ the head of the Church, and the author of the Scripture, though by the power he had, he might haue interpreted this Scripture, yet he would not, that he might giue vs an example how to cleere the Scriptures when any doubts arise, namely diligently to conferre one place with another. Therefore must the whole Scripture bee read, and that with attention and with obseruation.

Doff. 4.

The Scripture
must be read
with the spirit
of application

4. That the Scriptures must bee read with the spirit of application. This appeares by the manner of Christs alledging this text; for in *Deuteronomy* it is in the plurall, *Thou shalt not tempt*; here it is in the singular, spoken to euery one in particular, and so to Christ, *Thou shalt not tempt*. It is the fashion of men to take that which is spoken generally to all, to be spoken to none, or rather to others, then to themselves, and therefore in hearing and reading the word, they put it off from themselves. But here wee see Christ applied that to himselfe which was spoken generally to the whole body of the Israelites. So Psal. 40. *It is written of mee*, saith Dauid, *in the volume of thy booke, that I should doe thy will*. No where is it so written of *Dauid* by name. But the generall commandements giuen to men of his place, he applied particularly to himselfe. We must apply those things that are spoken in the Scriptures to our selves, as *Paul* applies that to the Hebrewes, Heb. 13. which was spoken by name to *Ioshua*, *I will not faile thee*, Iosh. 1. So *Peter* applies that of Gods patience, written by *Paul* to the Romans, Rom. 2. vnto the Iewes, *As our beloued brother Paul wrote to you*, 1 Pet. 3. This particular application is that which

Psal. 40.

Heb. 13.

Iosh. 1.

Rom. 2.

2 Pet. 3.

which incorporates the word into vs, and as it must be in the commandements, so likewise in the promises, as we saw in the former verse, and in the threatnings also. The Papists say, where it is said by name to any man, Thou *Peter* or *John* shalt bee saued. I aske, where is said to any by name, Doe thou this, or that, sweare not, sanctifie the Sabbath; and yet the commandements belong to vs: why then by the same reason also doe not the promises, though not spoken to vs by name?

The second point. *The Scripture Christ doth alledge. Thou shalt not tempt the Lord thy God.* It contains a prohibition of tempting God. *Obiect.* Mal. 3. 10. God biddes vs prooue him. For whereas to tempt God is to proue or try some property or properties in him, to see whether hee bee so powerfull, patient, iust, wise and mercifull, as hee hath reuealed himselfe in his word, it is impossible we should liue in the world and conuerse in our callings without hauing this triall. *Answ.* A thing is tried either when there is no other end in the vse but to try it, or when vsed for some other purposes. As an horse is tried both when I ride him for no other end but to trie him, and when I ride about necessary businessse. Now it is the former trying and tempting of God that is condemned, which is a needlesse trying. And it is twofold. *Mixt* and *Simple*. *Mixt tempting* is that which is compounded of infidelitie and presumption. And this tempting of God is in euery sinne that is committed against the cleere light and checke of conscience. For first through infidelitie in such sinnes men trie, 1. Gods knowledge

2. The particular Scripture alledged by Christ. Mal. 3. 10.

1. Mixt tempting.

2

3

4

Psal. 19. 13.

Mal. 3. 11.

Numb. 14. 22.

Acts 5. 9.

2. Simple
tempting.1. Of Infide-
litie.

Exod 17. 7.

Psal. 78. 41.

Luk. 11.

2. Of Pre-
sumption.

whether he know their sinne or no. 2. His iustice in case he know it. 3. The truth of his threatnings. 4. His power in case he be iust and true. Secondly, through presumption they trie his mercy and patience. In which regard such sinnes are called *presumptuous sinnes*, Psal. 19. 13. This shewes the hainousnesse of such sinnes as are committed against knowledge. Therefore such sinners are called proud sinners, Mal. 3. 11. and tempters of God. So likewise Numb. 14. 22. those that were disobedient notwithstanding they had seene Gods glory and miracles in Ægypt, are said to tempt God. So *Ananias* and *Sapphiraes* hypocrisie is called tempting of God in this regard, Acts 5. 9.

Simple Tempting is two-fold.

1. *Of infidelitie.*

2. *Of presumption.*

1. *Of infidelitie.* When not content with that God hath done already to settle our faith, wee prescribe him meanes of our owne examples, Exod. 17. 7. God must shew his presence by giuing them water at that time, or else not amongst them. So Ps. 78. 41. These two ioyned together, *They tempted, they limited the holy one of Israel.* Thus did they, Luk. 11. tempt Christ in demanding a signe, and so heere the Deuill. Wee must take heed of this. The Deuill will be ready to put such thoughts as these into our mindes: If God bee our God, and so as the word sayes, let him shew it by doing this or that. This is horrible tempting of God.

2. *Of presumption.* When wee in the vaine expectation of Gods helpe and grace either doe that we ought

ought not, or omit that wee should doe. There are three maine particulars of this.

I. When without any iust calling from God we rush our selues into danger whether certaine or inevitable, or very probable. When God calls vs, then we haue reason to expect his helpe according to his promise. Examples hereof are first in things temporall, as to rush into houses infected, or possessed by Satan, to set open the doores in the night, to ride thorow doubtfull places, and in dangerous times, without weapons, which belides the tempting of God, is a tempting of man oftentimes. So to runne to the aduersaries of the truth, and to put our selues into the Lyons mouth. Here certaine heroicall examples of some carried by an extraordinary spirit are to be excepted. Secondly, in things spirituall, to goe into dangerous places and companies, where we are likely to be corrupted, to goe see the masse with *Peter* to goe into *Caiaphas* hall, to marry with idolaters and prophane persons, to entertaine prophane companions and seruants, to read Popish bookes being not first grounded in religion, and without praying vnto God that thou maist *not be led into temptation*, reading also in filthy playbooke, and raking in such filthy dung-hills, venturing the being poisoned with the stench for the hope of finding some conceited iewell: in a word when wee cast our selues vpon temptations and dangerous occasions of sinne, that wee might well enough auoid, we tempt God. This was *Salomons* sinne, Eccles. 2. in following his pleasures and delights, as if a man should put his finger into the fire,

I
When without iust calling we rush into any danger.

2. When wee neglect any good meanes appointed for obtaining any desired blessing.

hoping it should not burne. 2. When desiring any blessing of God, we yet refuse & neglect those good meanes by him appointed for the obtaining of it. Examples, 1. in things temperall, as if being in sickness we should refuse physick, or in pouerty refuse to work for our liuing, or in any danger, we yet sit still, & hold the hand in the bosome, & stir not, looking that God should work. Like the foolish carter, that when his cart stuck fast, cried to his God, & moued his lips, but not his hands to helpe himselfe. Thus if *Hezekiah* had refused the bunch of figs, or *Paul* and his companions to tarry in the shippe, they had tempted God. True faith as it will not vse shutes, but in want of meanes make God in stead of them, so when meanes may be had, will carefully vse them. As it will not denie God in deifying the meanes, so neither will it tempt and mocke God in despising or neglecting the means, but it will thankfully accept & embrace them, as the very hands of God, whereby he vses to worke. So that here to refuse meanes, is as if we should cut off a mans hands, & then pray him to worke. But in the things of this life few there be that neglect meanes, nay here we are too ready and apprehensieue of the meanes, so that we will rather vse vnlawfull meanes, then none at all, and all shall be hid vnder this, that will not tempt God, as *Ahaz*, *Is. 7. 12*. Secondly, in things spiritual we are more blame-worthy. In temporall matters, where God oftentimes would haue vs trust him without all means, there we greedily hunt after meanes, but in things spiritual where God calls vpon vs to vse the means of our saluation, & to seeke for knowledge

as

Isa. 7. 12.

as for treasure, here we are full of faith, and will trust God without vse of any meanes. But this faith, which will not lay hold on the hands and helps which God affordeth vs for obtaining saluation is no faith, but a presumptuous tempting of God. Men would escape the danger of hell, and with *Balaam* slothfully wish, *O that wee might die the death of the righteous*, but their hands refuse to worke the workes of God. They lie gaping on the bed of idlenesse, as though in the meane time GOD would snatch them vp into heauen in a chariot. *Peter* tells them that refused to walke in the beaten way to heauen, and sought saluation by the Law of *Moses*, that they tempted God, *Acts 15. 10.* And herein was *Sir Thomas Moore* his prayer commendable, *Lord God make mee to bestow paines in getting those things, for obtaining whereof I vse to pray vnto thee.*

3. When we vndertake things that wee are not fitted and prepared to goe thorow with. As to pray or preach without some preparation, *Eccles. 18.* *Before prayer prepare thy soule, and bee not as one that tempteth God.* So when a man vnlearned shall take vpon him the handling of waightie controuersies against the aduersaries: when *Carlostadius* opposed *Luthers* consubstantiation but weakly & insufficiently, *Zuinglius* said that hee was sorry that so good a cause wanted shoulders. Now for a man that hath but weake shoulders to take vpon him the cariage of a burden requiring *Sampsons* backe, were to tempt God. Thus doe many offend at this day in vndertaking things aboue their bodily strength, as to ride so farre in such a space, onely for a little lucre

Acts 15. 10.
Domine Deus
sec me in ijs
consequendis o-
peram collocare,
pro quibus obti-
nendis soleo ad-
te orare.

3.
When we vndertake any thing unfitted and vnprepared.

Non sat in hu-
merorum ha-
beret.

lucre. Though this also may be referred to the first head of casting our selues into danger. Thus also might *Peter* tell them that tooke vpon them the bearing of the legall yoke, that they tempted God, Acts 15. because it was a burden, which neither they nor their fathers were able to beare.

And thus much of the *second temptation*.

The *third* followes, Math. 48. 9. and Luke 4.

In it also consider:

The assault.

The repulse.

In the former also consider:

The preparation to the temptation.

The uttering of it.

The preparation was that *he tooke him againe, and carried him into an high mountaine*, which translation I hold not imaginarie, but as the other to the pinnacle, reall, and in truth. *Object.* In the mountaine this sight of all the kingdomes could not be seene, for neither is any mountaine so high, neither if there were, could they be seene with all their glory in the twinckling of an eye; for some are before, and some are behinde, some on this side, and some on that, and so cannot be seene all in the twinckling of an eye. Therefore it must needs bee that Sathan represented these things to his eye. Now representation needs not a mountaine, for that might bee done in a valley. *Answer.* The sight that was to bee represented being so great and glorious, the Deuill also would set it forth euen by the place where hee represented it. Besides, he might take him into the mountaine, that there might be a conuenience be-

twixt

Acts 15.

The third temptation.

1. The assault.

1. The preparation to the temptation.

twixt the sinne he tempted vnto, namely ambition, and aspiring after high matters, and the place, *an high mountaine*, or else in an imitation of God taking vp *Moses* into the Mount.

The temptation it selfe is two-fold.

Principall, to idolatry, to fall downe and worship Sathan.

Subordinate, or inducing to the former, to affect the glory of the world.

And this *subordinate* is two-fold.

1. *Reall*, in presenting the sight to his eye.

2. *Verball*, alluring by faire promises when he saw the dumbe shew could not preuaile.

For the first, *S. Luke* sayes he did it *in the twinkling of an eye*, which some thinke Sathan did the more to set our Lords teeth on water after it by sudden taking it away. But it may seeme rather to argue Sathans speedinesse in doing of it. For afterward hee sayes not *All those things*, as speaking of things gone out of sight, but *All those* will I giue thee, speaking as of things still in sight.

Here we learne.

The Devils methode in temptation, to reserue his strength for the last place, so that his last temptation is commonly the forest. Euery motion is swiftest towards the center, and some windes are most boisterous in the end. The Deuill herein deales as in warres: they place the rascall souldiers in the forefront, and those of worth come behinde: and as *Iaakob* did when *Esaue* came, set *Rahel* and *Joseph* whom he most respected in the last place. The two other temptations were flightier, but here Christ

2. The temptation it selfe.

1. Reall.

Use 1.
The Devils last temptation is commonly the forest.

Christ feelles the waight of his whole body, that before felt but his little finger. Many a man could ouercome hunger, and that idle glory that comes from the stinking breath of foolish men (which were the instruments of Sathans former temptations) which yet would fall downe before this temptation of stable honours, rule and riches. Thus must it be with vs in the whole course of our life. Euery day must we looke for shrewder trials then others. And the last in death shall bee the extreamest. As *Nebuchadnezzars*, so the ouen of his fiery temptations shall then be heated seauen times hotter then euer before. Then he will towse vs indeed. Before in comparison he did but play and dally. Only one nation of the *Ægyptians* was against the *Israelites* at their first comming out of *Ægypt*, but at the end of their iourney, at their entrance into *Canaan*, there were seuen against them. The last combat is the sharpest. Therefore prepare specially there for *defence*, where *Sathan* specially prepares for offence.

Dott. 2.
The Deuill
seeketh to de-
ceiue the vn-
derstanding
by working
first vpon the
affection.

2. Obserue the fetch of *Sathan*, and so of his instruments, first to worke vpon the affections, and by them to fit and prepare the vnderstanding for deceit. For here first he speakes to our Sauourse eyes, and by this sight presented to the eye, would tickle his affections, and then he comes and speakes to the eare: and in those his speeches first hee flatters with faire promises, before hee tels him what hee desires of him. Thus at the first, he set first vpon *Eue*, and the Apostle noted in the false Apostles, *2. Tim. 3.* that they crept into silly women first, that were carried

carried more by affection then by iudgement. So *Simon Magus* had his *Helena*, and *Apelles* his *Philomena*, and other Heretickes their severall women, whom first of all they animated with the spirit of their error. This is that *Tertullian* obserued of them, *that they doe perswade before they teach*, whereas the truth doth not teach by perswading, but perswades by teaching. This must teach vs to looke to our affections, for by these maids he wooes the mistresse. These are our *Eues* whereby he deceiues vs.

3. Here we see how the Deuill labours to abuse our senses, specially our eyes, that by these *windowes death may enter* into our soules. According to the prouerbe, hee comes to the sea by the riuer, to the heart by the eye. Our eyes are his spokes-men to our heart. What poyson is there almost that hee doth not conuey into our soules by this passage for couetousnes and desire of the world, witnesse this present temptation, that of *Achan* in seeing the Babylonish garment, and that of *Ahab* in seeing *Naboths* vineyard, and coueting after them. Whereupon couetousnesse is called the *lust of the eyes*, 1 Ioh. 2. for intemperance of appetite witnesse *Eue*, Gen. 3. *she saw the fruite was pleasant*: for adulterie, *Dauid*, *Putiphars* wife, and innumerable moe. *Plato* deriues ἐπαύ of ὁ αὐ. Lusting and looking in Greeke differ but in one vowell. For drunkennesse, that of *Salomon*, Prou. 23. *Looke not on the wine, &c.* for enuie, that Mat. 20. *Is thine eye euill because I am good?* Hence that note that God hath made the eye the *sense of sorrow*, because such a *sense of sinne*.

It must make vs pray as did *Dauid*, Psal. 119. 37.

Turne

Doct. 3.
The Deuill
laboureth to
abuse oureies,
that by those
windowes
death may
enter into our
soules.

1 Ioh. 2.
Gen. 3.

Prou. 23.
Math. 20.

Vse.

Pfal. 119. 37.

Iob 31. 1.

Prou. 4. 23.

Luk. 21.

Cicer. offic. l. 1.

Doct. 4.

The temptations on the right hand are more dangerous then those of the left hand.

Turne away mine eyes from vanitie, and because it is so deceitfull a sense, to binde it to the Lord with *Iobs* couenant, Iob. 31, 1. we must mortifie our eye, which is *that plucking of it out*, namely out of olde *Adam*, and setting it into the new man. But for this purpose wee must *with all diligence keepe our hearts*, Prou. 4. for the eye poysons the heart, being first poisoned by it. The riuers runne into the sea, but they came first from it. This is the reason here why Christs eyes were not caught, because hee had a pure heart. Let vs labour in our measure for such hearts and eyes as Christ had. Take heed of hauing *Lots* wiues eye casting a longing looke after *Sodom*, but get that same *oculum irretortum*, and this same Stoicall eye of our Sauour, that wee may see eye-pleasing and tempting obiects, and not bee moued and set a gogge, as the Disciples, Luk. 21. with the beautie of the Temple; and as he with the beautie of a young boy, to whom it was answered, that the *Prator* must haue continent eyes, as well as hands. Here surely there is good vse of that Stoicall apathie. But alas if Christs case had beene ours, our eyes would haue saued Sathans lips a labour. They would haue bitten presently vpon so sweet abait.

4. Here by comparing this temptation with the former, wee see which are the two most speciall temptations of Sathan; one on the left hand by aduersitie, the other on the right hand by prosperitie, called Rom. 8. 39. *height and depth*. But yet withall, that this of prosperitie and abundance is the most dangerous, and therefore comes here in the last place. For this is that wherewith (if it were possible) the

the very elect should be deceiued. Many that keepe on their cloathes in the winde, vnbutton themselues in the sunne. The *thorny* ground is not ouercome with the scorching of the sunne in persecution as the *stony*, but with the thornes of worldlinesse in times of peace and ease. *Iudas*, *Demas*, *Alexander* the Coppersmith and others, both of old and latter times, that acquitted themselues in some sort in the triall of the Crosse, were yet here fearefully foiled. *Dauid* not foiled with lust whilest hee wandred in the wildernesse, many *Bathshebaes* would not haue ouercome him then.

Vse 1. To such as are in this estate of prosperitie, to looke to themselues, they stand on slipperie ground. Prosperitie to religion is as the Iuie to the oake, it quickly eats out the heart of it. The securitie and prophanenesse of these times, the daughters of our peace and prosperitie shew as much.

Vse 2. To such as are in aduersitie to be patient, yea thankfull. God in pittie keepes them from riches and abundance, lest it should choake them. For they are thornes, Math. 13. Hee sees that thy weake braine would not beare such strong drinke, nor thy weake stomacke digest such hard meat.

Vse 3. To such as haue stood out in the lesser temptations, that they yet presume not. For many are like to cold snakes in aduersitie, which then doe no hurt, the cold stupefies them; but let the heate warme them, and then they will discouer themselues. Therefore wee must labour to approue our selues also in this temptation on the right hand. Good gold is purged in the fire, and shines cleerely
in

Vse 1.

2

Math. 13.

3

*Magis metuen-
dus Sathanas
cum fallit,
quam cum
seuit.*

4.

Doct. 5.
The Devils
craft in shew-
ing the glory,
but not the
griefe.

2 Sam. 2. 26.

Psal. 51.

in the water, whereas contrarily clay is scorched in the fire, and dissolued in the waters. So a good man acquits himselfe both vnder the crosse, and in peace and preferments, when as the wicked oftentimes are foiled in both. Approoue we then our sinceritie in both, and in the latter specially, as more dangerous.

Vse 4. For triall to them that haue beene ouercome by the lesser temptations on the left hand. If hunger and necessitie master thee, what then will fulnesse? If a peece of bread and an handfull of barley corrupt thee, what then such glorious offers as here the Deuill makes?

5. Marke here the Devils craft in shewing our Sauiour the glory of the kingdomes of the earth, but concealing the griefe. So in sinne hee shewes the pleasure, and conceales the punishment, he shewes the graine, not the paine. As to the Israelites the oy-nions and flesh-pots of *Ægypt*, not the bricke, not the bondage of *Ægypt*. Wee knowing this craft, must labour in these temptations to see that which the Deuill hides, and to apprehend the fearefull after-claps. Let vs labour to see *Iaels* naile as well as her milke, *Delilahs* scissers as well as her bosome, the snakes poison as well as her imbrace, and the Bees sting as well as her hony. That speech of *Abner* is true in sinne, 2 Sam. 2. 26. *Will it not be bitterness in the end?* and the want of apprehending it, is the cause of our foiles in temptation. If *Dauid* could haue felt the griefe of his *broken bones*, Psal. 51. before his adultery, he would neuer haue committed it. The deuill blindes vs so that we see not till after-ward,

Gen. 3.

ward, as Gen. 3. *Then were their eyes opened*, the Deuill that shut them before, will open them then. That which *Salomon* notes in some buyers, to say, *It is naught, it is naught*, and after they haue bought to boast how good it is, is contrarily true in Sathan in the sale of his naughty wares to vs, *It is good, it is good*, saith this seller, but afterwards he lets vs see how he hath fetcht vs ouer, and cries as fast, *It is naught, it is naught*. The Deuill at first comes as a friend, and promises pleasures and profits, but afterwards he shewes himselfe as an enemy in accusing, and shewing nothing but griefe, shame, Gods anger and hell fire. Like that deceiuing Prophet, 1. King. 13. that intreated the other Prophet to come in and dine with him, and neuer gaue ouer till hee had got him, telling him he had a warrant from God, but afterward in the middest of dinner rose vp and threatned him destruction for consenting. Such **sawce** doth the Deuill alwaies giue vs to his sweete **meats**, when euer we eat of them. The things the Deuill tempts vnto, are like vnto such pictures as on the one side are some goodly men, or beautifull women, but on the other side vgly Owles. Let vs therefore looke on both sides, and desire the Lord to open our eyes, that wee may see the fearefull consequents of sinne.

1 King. 13.

6. Marke here who it is that sets out the world in such glory to vs. It is the Deuill that thus paints this strumpet. When then wee feeble our selues begin in our thoughts to magnifie riches, pompe and pleasures, let vs know the Deuill is at our elbow, and therefore pray wee that *we be not led into temp-*

Doct. 6.

It is the Deuil that maketh vs thinke the world to be glorious.

tation. Thus much for the *reall temptation*.

The *verball* follows.

2. The verball
temptation.

It containes Sathans promise to our Sauour, to giue him the whole world. And well may I call it *verball*, for hee doth but *verba dare*, go about to cozen Christ with meere words. Now as I said this is but a *subordinate* temptation, vshering the other to idolatry, an argument to draw on the other. And thus Sathan reasons. If thou maist get the whole world by worshipping me, then it is thy best to doe it. But thou maist get the whole world by it, therefore doe it. The assumption hee proues first from his willingnesse shewed in his free offer. Secondly, from his abilitie to performe that hee promises, because all is his, and that by the best right, Gods donation, *It is deliuered to mee, and to whom I will, I giue it.*

1. For his willingnesse shewed in his large promise, *All this will I giue thee.* Marke

Dott. 1.
A wicked
kinde of libe-
ralitie is to be
auoided.

A peruerse and wicked kinde of liberalitie in the Deuill to bee auoided. For first, it is for his owne ends, for his owne glory, that hee might obtaine worship of Christ. Thus many are bountifull to procure glory and respect to themselues, and to such as will couch vnto them, but not otherwise. This is a diabolicall bountie. Secondly, his bountie is to the maintenance of sinne, and so is the Papists whereof they so bragge, euen to the maintenance of the same sinne, that here the Deuill would be so bountifull to, namely, Idolatry. Thus *the reuenues of the wicked are to sinne*, Pro. 10. 16. but the righteous will honour the Lord with their riches, maintaine his.

Pro. 10. 16.

his Church and true worship, Prou. 3. 9, *Honour the Lord with thy riches, and with the first fruits of all thine increase.* Thirdly, his bounty is treacherous, and verifies the Prouerbe, that *enemies gifts are no gifts.* His bounty is to catch our Sauours soule, as *Sauls* was to *Dauid* in giuing him *Michal* to be a snare vnto him. But true bounty hath truth ioyned to it. Prou. 20. 28. *Bounty and truth preserue the King.*

Prou. 3. 9.

3

Prou. 20. 28.

Doct. 2.
The Deuill
vseth to equi-
uocate.

2. Marke the Deuils equiuocation. All these. Why, what were all these, but shadowes and representations? It was a great catch our Sauour was like to haue had, if he had yeelded. If hee had beene challenged for not performing, here would haue been his defence, euen the Iesuiticall tricke of equiuocation. Thou shalt haue all I shewed, for all that I shewed thee was but an image, & indeed nothing, so nothing shalt thou haue. Of this tricke see more in the treatise of the *Hearts deceitfulnesse*, pag. 21. 22.

3. Here we may see how the Deuill goes about to steale away our hearts from God, and to entice vs vnto his seruice by hope of gaine and glory in this world, necessarily tying and appropriating these things to his followers. *If thou wilt worship me, thou shalt haue all these things*, otherwise if thou feed still vpon the oracle at Iordan, and beleuest that voice that there spake to thee, thou art sure enough to continue poore and miserable still. So still he deales with vs. What fooles are you to beleue Gods word, and in the meane time to be pinched with pouerty, and held vnder in obscuritie? Can you liue vpon words? Come hither to me, I will surely make you rich, great and glorious in the world, if ye will

Doct. 3.
The Deuill
enticeth to his
seruice by
hope of gaine
and glory.

Numb. 24. 11.

Prou. 7. 16.

1 Sam. 22. 7.

Malac. 3.

Psal. 37. 2.

be ruled by me. Thus *Balak* enticed *Balaam* by gifts, and told him, *the Lord kept him from honor*, Num 24. 11. Such a *Balak* is *Sathan*, promising mountains of gold to seduce vs from the Lord. Like *Nebuchadnezzar*, with his alluring promises, as it were, the melodious harmony of musicall instruments, hee bewitches vs, & makes vs bow to his golden Idoll. Like the strumpes inveigling the youth, by telling him, she had deckt her bed with ornaments, carpets, laces of *Ægypt*, and perfumed it with myrrhe, aloes and cynamon. Surely this golden and glittering bait of the Deuill of all other is most alluring, and preuailes most. Bountie in a master is a great attractive to his seruice. *Can any of the sonnes of Isbai* said *Saul* to his seruants, fearing their defection to *Dauid*, can they *giue you vine-yards, houses, &c.* 1. Sam. 22. 7. when the Deuill then once hath possessed vs with a conceit of his bountie, that there is assurance of rich rewards in his seruice, and contrarily that in Gods, nothing to be gotten, but beggery & misery, pouerty & persecution, then he makes to begin to entertain thoughts of casting off Gods liuery, & to say, as they Mal. 3. The proud & wicked are aduanced, *It is in vaine to serue the Lord.* This temptacion had almost puzzled *Dauid*, it brought him neere falling downe, his feete had almost slipt. Here was that fearfull shipwrack of *Indas* vpon the rock of the 30. peeces of siluer. He saw that the euent answered not his hopes in following of Christ, that same temporall kingdome wherof he dreamed went not forward, and himselfe disappointed of such honours and offices as vnder him he expected, and long gaped

ped for, therefore he now forsakes Christ, and hopes for greater matters by the Prelates, and so turnes traytor to his master, and chaplaine to the Prelates, or rather the deuill in the Prelates. Here was *Demas* his ouerthrow. The deuill set out the world like a painted and trapped strumpet to his eye, & caught him presently, so that he forsook *Paul*, and embraced the present world, 2 Tim. 4. 10. In the purer and primitive Churches how came there at length such horrible corruptions and Apostacies, but the deuill bleared and blinded their eyes with ambition & couetousnes, & perswaded them that in the simplicitie of the Gospell there was little, either gaine or glory, vules they corrupted it, and turned it into another Gospell. Thus hath the deuill hatched the pestilent moster of popery out of the cockatrice egge of the loue of this world. And at this day, what is it that keeps men otherwise wise & learned, in that rotten religion, but that same golden cup which the whore of Babylon holds in her hands: Pompe, primacie, riches, fat Bishopricks, Cardinalships, and these golden cords bind them fast to this See. The *Centuriours* interpret this, *All these will I giue thee*, thus, *I will make thee Pope*. What makes many so violent & so virulent against the truth, & the purer professors of religiō, but that they look to climb, & to rise vp to preferment vpon their shoulders. As *Erasmus* noted in his time, when he said, *Pauper Lutherus multos fecit diuites*. Poore Luther made many rich. That was it that made so many write and raile against *Luther*, because it was a step to preferment. In the Commonwealth also, & in all callings therein, this is the cause

2 Tim. 4. 10.

of the many corruptions that abound, because the Deuill is taken at his word, and men doe verily beleeue that in the way of honesty and sinceritie the way is stopped vp, and hedged against riches and rising, and contrarily is opened in the Deuills broad way (where they may haue elbow roome enough, and doe what they will) namely in the way of falsehood, iniustice, flattery, prophanenesse, swearing, Sabboth-breaking, dissembling, and time seruing.

Reason.

Now the reason why this temptation so takes, is the sympathy our corrupt nature hath with it. Naturally we loue this earth, and relish the saueur of it exceedingly. O we thinke this a fine thing to liue at ease, to swim in pleasures, to haue all that our hearts desire, to be honored and admired of others.

Psal. 4. 6.

Many say, Psal. 4. who will shew vs any good? that is, any lands, liuings, honours, dignities. Nay, so doat we on this world, that we wait not for the Deuill to come and offer vs the sight of our supposed good, and so to tempt vs, but we euen tempt and prouoke the deuill, and as though he were too slow in his office, we cry out for him, who will shew vs any good? who will shew vs the way to get the world, and the desirable profits thereof? As in Iudas, who went first to the Deuill in his instruments, with his what will ye giue me? not hauing the patience to stay the Denils leasure, & to heare him offer, This will I giue thee. Being so sharpe set on these things, the Deuill beares vs in hand that the most compendious way to get and hold them, is to cracke and craze conscience, zeale, religion; and tels vs that so long as wee stand vpon such nice and curious matters, we shall neuer

neuer rise or thriue in the world. Nothing is more distastfull to flesh and bloud then the crosse, and therefore no maruell if Christ haue so few Disciples who inuites them to the Crosse, *If any will bee my Disciple he must deny himselfe, and take up his crosse.* Nothing againe more tickling and delighting our corruption than the glory of the world, and therefore no maruell if the Deuill haue so many seruants, who inuites them to the kingdoms of the world, *If any man will worship me, all these kingdomes and the glory of them will I giue him.*

This being so dangerous and preuailing a temptation, that hath wounded so many, it must teach vs to strengthen our selues against it. Which that we may doe, two maine remedies must be vsed.

The first is the mortification of our fleshly members, the eye and the eare of old Adam. If a man should come to a dead man, and promise him neuer so many kingdomes, and shew him neuer so much honour and glory, hee is nothing mooued. Now mortification makes vs dead men to the world, as blind men to this goodly sight of the word, and as deafe adders to the charmes of this Charmer. Neither then will these goodly things any more tickle vs, than a iewell, or a pretious stone will do a beast. This mortification is that which weanes vs from the world, and makes vs to be with *Dauid* Psal. 131. to be to the world as weaned children to the breast, who doe not onely not desire it, but though you shew them neuer so goodly a breast, abounding with neuer so luscious milke, and promise them neuer so much, and flatter them what you can, yet

Use.

Remedy 1.
Mortification
of our fleshly
members.
Psal. 131.

you shall not get them to take it, and suck it. When the deuill entices mortified Christians to sinne by these profers and promises of the world, he is more like to speed, and winne them, then a woman is like to perswade her weaned childe to doe this or that, by plucking foorth the breast. Of all arguments it is the worst to a weaned child. Indeed to a suckling childe it is the onely commanding argument, and so is the brest of the world to an vnweaned & vn-mortified Christian. The Deuill hath them on the hip, he may easily bring them to any thing. Looke how a crust commands an hungry curre, so doth a little worldly trash a carnall man. They that haue longing desires, and itching affections after this worlds delicates, and *they that will be rich fall into temptations and snares*, 1 Tim. 6. 9. There is no doubt but worldly, couetous, ambitious men would turne Papists, yea, Turkes and Infidels rather than they would not drinke the sweet milke of worldly profits and pleasures. For couetousnes it selfe is inward idolatry, and what should keepe him from committing outward sinne, that commits inward. He that bowes his heart to gold in his chest, wil rather than lose that gold, bow his knee to a golden or wooden image. And this experience hath shewed in all ages. So that not onely by couetous desires of worldly pelfe doth the Deuill bring men oftentimes to kill others, Pro. 1. 19. but euen themselves, and their owne soules, by betraying them into his hands, by forsaking the faith, 1 Tim. 6. 10. The only way then to keep our selues from being drawn away by the allurements, is by mortification to plucke

1 Tim. 6. 9.

Prou 1. 19.

1 Tim. 6. 10.

plucke out that eye of ours, that is so much affected with the beautie of that golden Idoll, & to circumsise that eare of ours, that is too much delighted with the Deuils sweet musicke, to put a knife to that throat of ours, that too much longs after his dainties. Yea, so to be crucified with Christ, that our nature may be quite altered and changed, so that now these worldly things may no more moue vs, than hay would doe a Lyon. And indeed if we were throughly mortified, nothing would moue vs then, but the kingdom of God, peace of conscience, ioy in the holy Ghost, increase of grace. And as for the worlds treasure, we should despise them, as growne and graue men do childrens gewgawes, and bables. And we should take in as foule scorne, to haue the Deuill thus offer vs these worldly profits, as graue men would take it ill to be perswaded to ought by the offers of childrens bables. It is a signe therefore that we are still babes, and not men in Christ, when the worlds toyes and bables haue such interest in vs. Labour we then to be graue, sober and mortified Christians, that since the Deuils most powerfull motiue to draw vs away from God, is this of worldly gaine and glory, wee hauing no affections to these things, may be no fit booty for any such temptation, but being Gods *Nazarites* may bee able without longing to looke on the wine sparkling in the glasse, and being Gods chaste virgins may bee able not to desire the strumpets beauty in our harts. If the worlds beauty can command thine eyes, and her musicke thine eares, surely, the Deuill can command thy knee to bow to him. For if once we looke
on

Iob. 31. 27.

Remedy 2.
Holy medita-
tions.

1. That desire
of abundance
is vnlawfull.

1 Tim. 6. 8.

Prou. 30. 8.

1 Sam. 15. 25.

2. That the
Deuill in these
promises de-
ceiueth vs.
Not giuing
all the things
promised.

on the *Sunne shining*, and the *Moone in her brightnes*,
the *kissing of the hand*, that is, adoration will follow.
Iob. 31. 27.

The second Remedic, are holy meditations, as
namely.

1. That the very desires of abundance and great-
nesse are in them selues vnlawfull, though we desire
them not vpon such conditions, as here the Deuill
offers them. We are commanded 1 Tim. 6. 8. to
be content with meere necessities for food and rai-
ment. Where there is contentation there are no
further desires. *Agur* Prou. 30. 8. praies against ri-
ches, as well as against pouertie. That which we
are to pray against, we may not desire, and such de-
sires cannot be of nature, for that is contented with
little; nor of grace, for that is contented with lesse,
and therefore they must needs be of corruption,
for that is the vnſatiabable *Horseleach*. Therefore for
the things of this life, we must be at an indifferency,
and subiect our selues to God, as *Dauid* 1 Sam.
15. 25.

2. That the Deuill in these promises deceiues vs,
and that three waies. First sometimes not giuing all
the things promised, but the contrary. *Adam* was
promised to be like God himselfe, but how will hee
obtained it, witnes Gods bitter scoffe, *Behold man is
become as one of vs*, Genes. 3. So he promised by his
instruments life and honor to *Cranmer*, if he would
giue him the worship of the hand, and receiue his
marke in the hand by subscription, but hee failed
him. So the Romish runnagates that go thither
for preferment, what little respect haue they often-
times,

times so that they wish themselves at home againe, and sometimes returne in the same discontent, in which they went. How little was *Judas* set by, by the high Priests, when once hee had serued their turne? How did they shake him off in that pittifull distresse, with *Looke thou to that*? How poore are the Witches that in confidence of these promises euen sell themselves to the Deuill? *Secondly*, sometimes the Deuill deceiues vs in his promises, not yeelding them so good to vs as he promised, cole-pits in stead of golden mines, bleare-eyed *Leah* in stead of beautifull *Rahel*, *stones* and *serpents* in stead of *fish* and *bread*. The Deuill promises vs much peace and felicitie in these outward things, we finde nothing but vanitie and vexation of spirit. Therefore they are called lies, Ps. 4. because as pleasant baits they couer the hook. Hence that phrase Mat. 13. *of the deceitfulnesse of riches*. Sweetnesse is promised in the *bread of deceit*, but we finde it *grauell crashing in our teeth*, Prou. 12. That same *wickednesse* which is so *sweet in the mouth, and vnder the tongue*, will bee *gall of Aspes in the midst of vs*, and God will make him that hath so greedily deuoured substance, *to vomit it up againe, for God shall draw it out of his belly, he shall sucke the gall of Aspes, and the vipers tongue shall slay him*. Iob 20. 12. 13. 14. 15. 16. *The way of the wicked shall deceiue them*, saith Salomon Prou. 12. 26. And therefore he saies immediately before, *that the righteous is more excellent than his neighbour*, that is, the wicked, for al the righteous his present crosses, & the wickeds present felicitie. For though they beleene the lying promises of the Deuill, yet it will prooue otherwise.

2

Not yeelding them so good as he promised.

Psal. 4.
Math. 13.

Prou. 12.

Iob 20. 12. 13.
14. 15. 16.
Prou. 12. 26.

otherwise. Their hony will proue gall, and their wine vinegar, and therefore *Salomon* addes in the next verse, *The deceitfull person shal not roste that which he tooke in hunting.* Hee shall neuer ioy it. In his faire roses the diuell hides shrewde pinns, that shall pricke them when they looke to be refreshed with their sweet smells. *Balaks* preferments were goodly roses to *Balaam*, and so were *Naamans* gifts to *Gehezi*, and the *Babylonish* garment to *Achan*, and the thirty peeces of siluer to *Iudas*. But there were poysoned pinnes in all these roses. For what got *Balaam* for his going to *Balak*, but a sword in his ribs. Num. 31. 8. whereupon *Iude* calls it the *deceit of Balaams wages*, Iud. 11. Did not *Iudas* thirty peeces bring the halter about his necke? and *Achans* *Babylonish* garment the stones about his eares? And *Gehezies* reward the leprosie into his forehead. So that these men might haue done with the instruments of their punishments, *Iudas* with his halter, *Achan* with his stones, as *Crasus* did with those chaines with which *Cyrus* bound him, he sent them to *Apollo*, that is, to the Deuill for presents, who had gulled him with false promises of victory.

Thirdly, the Deuill deceiues vs in his promises, in getting farre better things of vs, then wee haue of him. For in these contracts with the Deuill, we make *Esaus* penni-worth, sell heauen for a messe of potage; *Glancus* exchange, gold for copper. Wee are as foolish as children, that lose their parents and their owne liberty, and suffer themselues to bee stolne away for an apple. Yea, as the bird that accepts of the fowlers meat, but buyes it full dearely, with

Numb. 31. 8.
Iude ver. 11.

3.
Getting farre
better things
of vs, than we
doe of him.

with the losse of her owne life. So here we shall haue of the Deuill a little worldly trash, but then we lose that which is more precious, truth, faith & a good conscience, Prou. 20. 15. Incomparable Jewels to be bought with the losse of tenne thousand worlds, but not to bee sold to the Deuill, though hee could giue vs as many worlds, as wee haue haire on our heads. *Buy the truth but sell it not.* Prouerbs 23. Surely, if onely the health and strength of our bodies were to bee lost for all the world, it were no sauing bargaine. Who in his right wits would take vpon him the Monarchie of the whole world, vpon condition that hee must neuer haue one healthfull houre, but alwaies bee tortured with the most exquisite torments of the stone? He hath a more kingly spirit, that chuses rather to be an healthy begger, than a sicke and tortured King.

Prou. 20. 15.

Now then if it would profit a man nothing, to win all the whole world, and to lose but his bodilly health, what then, as Christ saies, to lose his owne soule, his precious soule? when then wee are thus tempted, let vs thinke of our losses we shall sustaine, and let vs thinke with the good figge-tree. Iudg. 9. tempted with a kingdome, *should I lose my sweetnesse?* and so with the Oliue, *should I lose my fatnesse to raigne?* So should a Christian reason with Sathan ballancing the worlds riches, and the spirits together, *should I leaue the fatnesse of faith? should I lose the sweetnesse of a good conscience to raigne a while in a little worldly glory?* Why, I am a LORD and KING already. A spirituall Lord: should

I.
Iudg. 9.

Should I be such a foole to lose my spirituall Lordship for a temporall one? My seruice vnder Christ makes mee a King. My Kingdome I should receiue of thee ô Satan will make mee a slaue. Better is a royall seruice than a slauish soueraigntie. Againe, euery Christian hath Sathan vnder his feete, by these gifts Sathan seekes to redeeme himselfe, and thou by accepting them doest not onely free him, but inthrall thy selfe, and bringest thy selfe into his place. Here then thou shouldest haue the minde of those Persians, *Is. 13. 12. 17. which should not regard siluer, nor be desirous of gold.* And of the husband finding the adulterer with his wife, *Prou. 6. 35. not enduring the sight of any ransom, nor consenting though gifts bee neuer so much augmented.* Sathans bountie is treacherous as we saw before. And his gifts are hooked and limed, to catch our poore soules in.

Is. 13. 12. 17.

Prou. 6. 35.

3.

3. That all these things hee promises, are vaine and insufficient to giue true content. For,

1. They are inferiour vnto vs as men, much more as Christians. A thing worse than thy selfe cannot make thee better. Gold and siluer are inferiour to thee. The good of the body is the soule, & the good of the soule is God. How doe wee then disparage our selues in seeking after, and esteeming of these things which are to our soules, as copper to golde, embasing it, not making it better. What content then can a mans soule take in these things? If couetous and ambitious men feele content in any of these things, it is no otherwise than as itching sores do in clawing and snatching fingers. They are the worse

*Res deerior te
non potest face-
re te meliorem.
Aurum & Ar-
gentū inferiora
sūt. Bonum cor-
poris animus,
animi Deus.*

worse for it afterward. Nothing can fit the infinite appetite of the soule, but God who alone is infinite. No more can mans minde be filled with corporall, than a chest be filled with spirituall things. Hee alone that fills heauen and earth can fill the soule, Psal. 119.96. *I haue seene an end of all perfection, but thy commandements are exceeding large.* And 1 Pet. 1. 24. 25. *All flesh is grasse, and the glory of flesh as the flower of the field, but the word of God endureth for euer.* And Psal. 17.15. *When I awak I shall be satisfied with thine image,* God fully satisfies, but these earthly things do not feede our hungry soules, but the hunger of our soules, saith Augustine.

2. They are fickle and fugitiue, therefore well shewed here in a moment, because they glide away as the running water, and in representation, because they haue no substance, but are meere shadows and vanishing shewes. So Paul, 1 Cor. 7. 31. *sayes that the fashion of this world passeth away.* Where the word translated *fashion*, signifies but an accidentall and exterhall figure, without substance. S. Luke calls all *Agrippaes* pompe but a *fancie*, Acts 25.23. And on the contrary, Paul speaking of the new man, framing and forming him in vs, Gal. 4.19. vses such a word as signifies an essentiall and substantiall forme. And Heb. 13. heauen is said to bee a citie hauing *foundation*. No earthly thing hath any foundation, but are reeling and tottering, whence that phrase of the *uncertainetie of riches*, 1. Tim. 6. 18. Either they forsake vs liuing, or wee them dying.

4. Meditate of the excellent reward of the life to come

Psal. 119. 96.

1 Pet. 1. 24. 25.

Psal. 17. 15.

Non esuriens
animas, sed e-
suriam pascunt
animatum.

1 Cor. 7. 31.

ἡ ψα.

ἡ ψα.

Act. 25. 23.

Gal. 4. 19.

ἡ ψα.

Xestis.

Heb. 13.

1 Tim. 6. 18.

4.

come

come. Wee must go vp with *Moses* into Mount *Nebo*, and see the heauenly *Canaan*, and with *Iohn* into Gods mountaine, and see the heauenly *Ierusalem*, and put downe the Deuills mountaine, with Gods mountaine, and his sight, with that sight which is there, when wee shall see what better things we haue in heauen, we shall scorne the Deuills offers, and thinke our selues disparaged being Gods sonnes and Heires of heauen, to be offered such trash. And therefore the Deuill did not here as in the other temptations say, *If thou bee the sonne of God*, because that here it would haue made against him, as being a temptation not standing with the dignitie of Gods sonnes. If we could but know our owne worth in being Gods sons, and the rich inheritance this sonneship entitles vs vnto, wee would scorne this world, as much as an honest man, hauing a sweet and well-fauoured wife of his owne, would doe some filthy druggle and blouzie harlot. As on the top of high mountaines, the greatest houses and men seeme but small, so from the toppe of Gods mountaine, all these earthly things which here we so admire, will seeme but meane and small. It is because wicked men are *uauulzotes*, as *Peter* speaks, blinde and cannot see things that are a farre off, such as are heauenly, that they fall so in loue with the earthly. This remedy *Paul* prescribes 1 Tim. 6. *But thou o man of God flie these things*, viz. couetousnesse. But how? *Lay hold on eternall life*. When our desires and thoughts are in pursuit after these earthly things, then should we direct them by presenting this other, and better obiect of heauenly

Postquam in montium verticem ascenderimus parua nobis & vrbs, & maria etiam videntur, &c. Sic parua videntur otium, & diuitia, & gloria &c. cum caelestia respiciamus. Chrys. ad pop. Antioch. Hom. 15. 1 Tim. 6.

ly glory. This last meditation serues also to answer that obiection, that God rewards not his seruants, & fulfils not his promises of this life made to them. For though he neuer should, as hee often doth remember them with temporall blessings, yet they are all abundantly fulfilled in the enioyment of that heauenly glory. Iob 22. 24. and Psalm. 91. 16. *With long life will I satisfie him, and shew him my saluation.* And therefore as Hebr. 11. God neede not bee ashamed to bee called our God, as falsifying his truth, because hee hath prepared a Citty for vs, which is an vniuersall collection of all blessings.

Iob 22. 24.
Psal. 91. 16.

Heb. 11.

All these meditations laide together and well digested, we shall be able to answere Sathan in this temptation, as the King of Sodome was answered by Abraham. Gen. 14. 23. *God forbid that wee should take so much as a shooe latchet of Sathan, least it should be said, Sathan hath made vs rich.*

Gen. 14. 23.

2

Now come wee to the Deuills second prooffe, from his abilitie. In regard that all these things are his by Gods donation and deliuery, so that hee may dispense them where, and how hee will. Where we haue to consider:

1. *The Devils lie, with the colour of it.*
2. *His slander.*
3. *His craking.*

First, *the Devils lie*, that God had giuen him all the world, and the honours thereof to dispose as he would. This is a very lie. For Psalm. 24. 1. *The earth is the Lords, and the fulnesse thereof.* Psalm. 75. 6. 7.

1. The Diuels lie.

Psal. 24. 1.
Psal. 75. 6. 7.

To come to preferment is neither from the East, nor from the West, nor from the North: But God is Iudge, hee maketh low, and he maketh high. And there was one now in presence, who had said long agoe, *By mee Kings doe raigne*, Prou. 8. And afterward, *All power in heauen and in earth is giuen vnto me.* Math. 28. And who now truely and iustly might haue said concerning the deliury of this power, as *Zidkiah* vniustly said vnto *Micaiah*, concerning the Spirit. 1 King. 22. *When went the Spirit of the Lord from me to thee? So, when was this power taken from mee, and giuen to thee?* Indeede the Deuill is Gods Iaylour, and hath the keyes of hell deliuered vnto him, hee hath fetters and irons, rackes and tortures deliuered vnto him, being an hang-man and executioner, but hee hath not that deliuered vnto him, which heere hee speakes off. For if it were as hee sayes, would hee preferre at any time his enemies to kingdomes? would he arme them with swordes against himselfe? Surely, *Sathan* will not bee diuided against himselfe Math. 12. would hee preferre *Dauid*, *Hezekiah* and *Iosiah* to the throne, to beate downe the throne of *Sathan*, Reuelat. 2. would hee preferre such *figge-trees* to the Kingdome? No surely, None but *Ahabs*, *Neroes* and *Domitians*, and such vile *brambles*, that would scratch and teare in pieces Gods Saints.

Either then the Deuill is a grosse Lyer, or a most simple foole. But the Deuill is no such simple foole as to put a knife into his aduersaries hand to cut his owne throate with. And therefore he is a notorious Lyer.

If

Prou. 8. 15.

Math. 28.

1 King. 12.

Math. 12.

Reuel. 2.

If it were as the Deuill would there should bee not onely no good Kings : but no Kings at all ; but Tyrants only. For the Deuill is an enemy to Kings because their authoritie is an enemy to him. Iude 18. The cause why the Deuill so ruled then is noted to bee this , *In those daies there was no King in Israel.*

Iudg. 18.

Take we heede how this being such a lie wee beleue it not. The practises of many witness against them, that they acknowledge the Devils worship, for in sicknesse they seeke to charmes and witches for health, in pouerty for wealth , in obscuritie for honour by shifts and wicked meanes. If we beleued that God were Lord, good meanes would suffice vs, we would seeke all these outward blessings in the wayes of godlinesse, and neuer seeke to get them by offending God , or otherwise then by seeking him and his fauour who is the bestower of them.

Thus we see the *Devils lie.*

Let vs see the *colour of it.*

The colour of the Devils lie.

For there is some truth in this which the Deuill speakes, and that is this.

The Devils chaine is sometime slackened , and God lets him alone in his violent vsurpation , and disposing of these earthly things, and that for most iust causes, as the triall of his children , the punishment of the world, and the glory of his own name, in triumphing ouer Sathan thus let loose, and overthrowing him by himselfe. Now the Deuill turns *toleration* into *donation* , conniueance and *permission* into *approbation* , and that which is done at some

Doct.

God sometimes lets the Deuill alone in his violent disposing of earthly things.

times, and in some places hee makes constant and generall, This is the trick of deuillish liers thus to peece out things by addition. A little truth shall be enough to face out, and colour ouer many lies. If they haue neuer so little hold, how will they stretch? as *Doeg* in *Abimelecks* entertaining of *Dauid*, and the world in the lesser infirmities of Gods children. Beware we of this. As also beware we of gathering Gods allowance from the euent, as here the Deuill seemes to doe. For so might the Theefe that gets his goods by stealing, and the cruell extortioner say that God hath deliuered that which they haue into their hands. Thus we see how the Deuill abuses this little truth to colour a lie. Let vs see what good vse we may make of it.

Vse 1.

Ecclef. 10. 7.

1. This must serue to stay our mindes in the confusion and ataxie that we see in the world. *Princes are on foot, when seruants are on horse-backe*, Ecclef. 10. 7. The rod that should bee on the fooles backe, is often in his hand to afflict the backes of others. Asses are set out with golden bridles. Base and vnworthy persons are preferred in Church, commonwealth, and families, when honest and heroicall spirits are curbed and depressed. And oftentimes such wicked ones are in honour and place, that a man would thinke that it is true which heere the Deuill sayes, and that honours were at his disposing indeede. But is this any such maruell, whilst by Gods toleration the Deuill sits at the helme? will not hee oppose any good man, and striue against his preferment? God indeede is the God of order, and that he does, is done in the sweetest conueniencie; but the

the Deuill is the God of confusion, and therefore he iumbles and tumbles, and turns all things topsie turuie, and troubles the cleere fountaines. Howbeit God is the God of order, euen in the Deuills greatest confusions. And as once out of the confused *chaos* at the first creation hee drew forth this orderly and adorned world, so still out of Sathans tragedies and hurly-burles, hee brings foorth sweete order and comelineffe. For when Sathan hath his will in the gouernment of the world, then, and therein also is Gods will fulfilled, for Gods will is the highest cause of all things. Psal. 115. 3. *But our God is in heauen, hee doth whatsoever he will.* So that not so much as the least action comes to passe without his will. So that (which is a singular comfort) that which is as the Deuills action most disorderly, as it is Gods, is most orderly.

Psal. 115. 4.

2. Let then such as get any of these worldly preferments, let them examine themselves how they got them, and whose creatures they are, whether the Deuils or Gods. For the Deuill hath sometimes the disposing of these things. And how many are there that may thanke the Deuill for their honours, and offices? Not only those that possesse vnlawfull places, as Popes & Cardinals, &c. but such as come to lawfull callings vnlawfully, and yet such will bee thanking God for their places. But herein they offer a vile indignitie to God, for as not to thanke him for that which is his, is to deny him to bee author of good; so to thanke him for that which is the deuils worke, is to make him the author of euill. *Give vnto God that which is Gods, and not that which is the Deuils.*

Vse 2.

Criminibus debentur honores. &c.

Use 3.

3. Heere wee see the reason why that many in great place in the world are such enemies to Christs kingdome, and doe so promote the Deuills. The reason is, because they are the Deuills creatures, and of his preferring, and therefore no maruell if they sticke to him, who aduanced them, and so discharge the trust he put them in.

Use 4.

4. This shewes that the wicked, enriched and aduanced by the Deuill, are but meere theeues and v-surpers, for they can haue no better title then the Deuill hath, who bestowes that on them which they haue. As he that receiues stolne goods is in the same case with the theefe.

Use 5.

5. Great ones in the world must looke to themselves, for the Deuill challengeth a speciall interest in kingdomes, and so Earledomes and Baronies, &c. and therefore hee will labour specially to corrupt, and so to possesse such as are possessed of such places.

Thus much for the *Devils lie*, and the colour thereof.

2. His slander.

The second thing is his *slander* of God. For, if this bee true, that God hath deliuered vp the gouernement of the world to Sathan, then the Lord must be guiltie of all disorders committed by the Deuill. If God himselfe cannot be free from slanders, what maruell if good men cannot?

3 His craking.
Prou. 13. 7.

The third thing is his *craking*. *All this is mine, and I giue it where I will.* There is saith Salomon Prou. 13. 7. *that maketh himselfe rich, and hath nothing.* This is true heere in the Deuill, the poorest begger of all Gods creatures, and yet loe how hee boasts of his riches.

riches. To bragge of that we haue not is the Deuils trickes. And vaine-glorious vaunting *Thrasoes* are the Deuils disciples.

And thus much for the *subordinate* temptation.

The *principall* followes, which is to idolatry, that Christ would fall downe and worship him.

2. Marke heere how the Deuill tempting Christ to the ambitious desire of rising, withall tempts him to a base falling down and worshipping of himselfe. Ambition is base and flauish. It will fall downe to rise, crouch and creepe to mount. How base did *Absaloms* ambition make him to cringe and crouch to the people, and to kisse those, whom otherwise hee would haue scorned to looke vpon. But the basest of all is, when it makes men bow to Sathan.

2. Marke the intollerable pride of the Deuill in affecting diuine honours. As here at Christs hands, so in all the sacrifices of the heathen : So Deut. 32. 17. *They offered vnto Deuills, not God.* 1 Cor. 10. 20. *These things which the Gentiles sacrifice, they sacrifice to Deuils, and not to God.* Reuel. 9. 26. So in the images of Popery, and in all superstitions and false worship. The consideration of this, shewes of what spirit they are, that would drawe diuine honour to themselves. It shewes that the *Popish* spirit is an *hellish* spirit.

3. It was the Deuills fall to scorne homage and subiection to Man-God. In *Mahomets Alcoran* it is said that the Deuill was cast out of heauen, because he would not worship man. Whereupon *Luthers* coniecture is pretty : *The deuill, saith he, hath bewrayed himselfe. It is likely he foresaw the incarnation of*

The principal temptation.

Doct. 1.

The slavery of ambition.

Dignitatibus fulgere vis? Danti supplicabit & qui praeire ceteris honore cupit, possedi humilitate uilescit. Boet.

2. The Deuils intollerable pride.

Deut. 32. 17.

1 Cor. 10. 20.

Reuel. 9. 20.

3. The Deuill fell by scorning to submit himselfe.

Christ, & thence was his fall in scorning to submit himselfe to an inferiour nature. And this well suites with that here related, that the Deuill is so farre from doing homage to Christ incarnate, that he requires it from him. Herein wee haue a picture of a wicked wretched men, who though they haue smarted often for their sinnes, as the Deuill euer since his fall hath for his pride, yet for all that they go on, and grow worse and worse.

4

4. Here are met together the basest and the worthiest of Gods creatures, namely, the Deuill and Christ Iesus, who is not only a creature as man, but also the *Creatour, God blessed for euer.* Great is the oddes betwixt the Deuill viler then the vilest toad, and Iesus Christ the Lord of glory, whom the Angels adore, *at whose name euery knee bowes,* Phil. 2. yea, whom once the Deuill himselfe worshipped in heauen, and yet this base Deuill would haue our blessed Lord fall downe to him. *The righteous falling downe before the wicked, is like a troubled well, and a corrupt spring.* Prou. 25. 26. How true had this been in Christ, If the righteous Christ had fallen before the wicked Deuill? for Christ is the spring of all grace to the elect. It had beene happy for the Deuill if he could haue done that to Christ, which hee wished Christ to do to himselfe. *Iohn Baptist* thought himselfe vnworthy to wipe Christs shooes, and yet the Deuill, Pope-like, thinkes himselfe worthy to haue Christ kisse his shooes. Whereby we see that the more base and vnworthy the wicked are, the more they seeke to domineere; especially ouer the godly, as *Haman* ouer *Mordecai*. Neither must it seeme

Dott.

The wicked
by how much
the baser, by
so much the
lofier.

seeme strange to the godly, if sometimes the base refuses of the people, the most dunghilly, and rascall rake-hells, the scumme of the earth, viler then the earth, rise vp against them, and crow ouer them, and would haue their neckes vnder their girdles, nay vnder their feete, since the Deuill their master would so haue done with Christ our Master. *The servant is not above his master.* It was Iobs case and complaint, Iob 30. 1. that *they whose fashers bee had refused to set with the dogges of his flockes did mocke him*, and grinne at him like a company of cures.

5. See to what horrible finnes the Deuill may tempt euen the best. What more fearefull then to worship the Deuill in person? yet to this sinne is Christ himselfe tempted. Be not thou discouraged then if thou bee tempted to grosse and odious sins. It was our Lords owne case.

Thus much for *Sathans assault.*

Christs repulse followes.

Containing { First a detestation } of Sathans
 { Secondly, a confutation } temptatiō.

First, the *detestation* in the first words, *Auoide Satan, Hence from me*, Be gone, speaking to him as to a dogge. This teacheth.

1. With what violence temptations, especially more dangerous ones are to bee resisted. Modest, maidenly and gingerly dealing here is not good. They are called *fiery darts*, Eph. 6. we must therefore deale as in quenching fire. Thus violent was Paul when he beate down the flesh as with a club, 1 Cor. 9. and so here Christ deals thus violently with *satan*.

He

5. The best may be tempted to horrible finnes.

2. Christs repulse.

1. The detestation.

Doct. 8. Temptations are violently to be resisted. Ephes. 6.

1 Cor. 9.

Acts. 7.

He would not endure him, nor stand debating with him, but commands him away. As wicked men deale, making themselves intractable to all good persuasions *stopping their eares* against them, Act. 7. So should we do against the Devils enchantments. Herein was *Eue* wanting.

2. When wickednes grows outrageous, we must of lambes become lyons.

2. Christ before spake more moderately, but now that the deuill begins to thrust out his hornes, and to shew himselfe plainly, Christ takes him vp short, and with great eagernesse and indignation, bids him Auant. When wickednesse is more mannerly, and doth not so grossely discover it selfe, there is place for meekenesse: But when once it growes impudent and out-ragious, away then with mildenesse, then of lambes turne we lyons, and shew we the spirit of power, as *Paul* against *Elymas*, Act. 13. 10. Nettles if they bee handled gently sting the more. Therefore of some *Paul* sayes, Rebuke them, *ἀποτόμως*, cuttingly, Tit. 1. 13.

3. A christian should then be most moued when Gods glory is defaced.

Numb. 12. 3.

3. Especially, should a Christians spirit bee vp, when Gods glory is defaced. In our own priuate injuries mildnes is good, but in Gods cause, patience is blockishnesse, moderation is mopishnes, toleration is cowardise. Madnes then, is better then meeknes. This made Christ giue the Anaunt now to Satan because Gods glory was now specially shot at, when the Deuill would haue had a diuine worship. *Moses* the meekest man on earth, what a spirit had hee, and how was he blowne vp, when the people had made the golden calfe. Gods blessing bee on that blessed heart, that hath a stomacke against Gods dishonour, and entertaines all wicked oathes and

and blasphemies, with this *Apag* of our Sauour:
And woe to them that crie *Engē*.

The second point followes. The *confutation* of
the temptation. Where are two things,

2. The Con-
futation.

1. *Our Saniours weapons,*

2. *His manner of handling it.*

1. *His weapon* is that place out of Deut. 6. 13. out
of this one booke, nay almost out of this one chap-
ter hath Christ answered all Sathans temptations.
Now then if there be such sufficiency in one booke,
in one chapter of Scripture, what is in the whole?
How is it furnished abundantly with antidotes for
euery poyson, with medicines for euery disease?
Tobies fish and others herbs are but idle, the Deuill
feares them as much as he doth the Papiſts holy wa-
ter, a deuise of his owne. Only the Scriptures scare
him. *Object*. If he may bee chased away with har-
monies, as in *Sauls* case, then why not with hearbs,
saith *Gulielmus Parisiensis*? *Answ*. The melancholy
humour being the Deuills seate, musicke had force
to assuage the force of the humour, and so conse-
quently of Sathan; The musicke disabled the *in-*
strument, not the *Agent*, dispelled the melancholly,
not the Deuill.

2. *His manner of handling his weapon.*

And that in his *Allegation.*
Application.

2
1. His allega-
tion.

1. *His Allegation*. His manner of alleading is,
that in alleading he interprets it. First, by chan-
ging the word *feare* into *worship*. The reason is, be-
cause that feare is the more generall word, and so
comprehends worship the particular: And besides,
feare

1.

feare is the cause of outward worship.

And here we learne.

Doct. 1.

The true feare
of God vrge
vs to outward
worshippe of
God.

Psal. 14. 1.

Verf. 4.

1. That where the true feare of God is, it will vrge to the outward worshippe of God. So that the neglect of Gods outward worship argues little true feare of God. Heere then the grosse neglecters of Gods worship in prayer, hearing, receiuing the sacraments are condemned for Atheists. Psal. 14. 1. *The foole hath said in heart there is no God*, This Atheisme of their hearts is manifested in their liues in the neglect of Gods worship, *vers. 4. They call not vpon the Lord*. This discouers them also which say, they may giue outward reuerence to Idolls, so the heart bee reserued to God, but when God is truly feared in the heart, he will be also worshipped with the knee. Shew mee thy feare by thine outward worshippe.

Doct. 2.

The feare of
God is the
fountaine
both of mat-
ter and man-
ner.

2

Deut. 6.

2. That the feare of God is both the fountaine whereout the worship of God proceedes, and the manner wherein it must be performed: which condemnes most mens prophane, irreuerent and ceremoniall seruice of God.

Secondly, Christ interprets this place by adding the word *Alone*, and *him alone shalt thou serue*. For that this is the true sense may appeare by the negatiue in the former verse in that place Deut. 6. *Ye shall not worship other Gods, but the Lord your God shall yee serue*. The case is alike when wee say that by faith onely we are iustified, for so much is implied in that negatiue of *Paul, Not by workes, but by faith*. Now the word *onely* is to bee referred as well to the first part of the sentence, *Thou shalt worship the Lord*, as well

to the last, *Thou shalt serue him*, or else. Christ had but played with the Deuill.

2. His manner of Application of the text to answer Sathans temptation is excellent. First Sathan tempted him to outward idolatry, perswading him thereto by the benefit he should haue thereby, euen the Lordship of the whole world, because it was at Sathans dispose. Now Christ with this text answers both this argument whereby he tempted, and the temptation it selfe. The argument of benefit, by alleadging a flat place of Scripture against that, whereto Sathan promised a blessing. As if hee had said. How can any benefit come by that which Gods prohibition hath cursed ? This teacheth that nothing is to bee gotten by offending God. And indeede in such cases the question is, whether we will chuse God, or our penny ; Christ, or *Barabas*. Therefore excellently *Ioseph*, when tempted by his mistresse to folly, by hope of gaine ; *How can I doe this, and sinne against God ? Gen. 39. 9.* opposing the losse of Gods fauour, to the gaining of his mistresses.

Againe, whereas Sathan, the better to draw on Christ, and to assure him of this benefit, craked of that Lordship hee had in the world, Christ notably refutes this vaine bragge by the title of *Lord* which this text giues to God, *thou shalt worship the Lord thy God*, containing a secret reason why God is onely to be worshipped, because hee onely is the *Lord* of all things. And so there lies couched this argument against Sathan. None can bee made Lord of the world, but by the iust Lord, and to him only is ho-
mage

2. His appli-
cation.

Dott.
Nothing is to
be gotten by
offending
Go d.

Gen. 39. 9.

mage to be giuen in that regard. But not thou Satan, but God is the Lord of the world. And therefore not thou, but hee to be worshipped in hope of receiuing this Lordship.

Doct.

The consideration that God is the Lord of all, may stay vs against the wants of outward things.

This sheweth how we may stay our selues against the wants of any of those outward things, by considering that God is the Lord of all, *The earth is the Lords, and the fulnesse thereof.* And therefore doe wee begge *our daily bread* at the Lords hands, because *his is Kingdome.* Thus Christs answers the argument.

The temptation it selfe to fall downe and worship, is directly and plainly answered by the words of the Text, *Thou shalt worshippe the Lord thy God.* Where the doctrine is plaine:

Doct.

Onely God is to be adored with outward religious worshippe.

That not only God is to be adored with outward religious worshippe; Such as is the bending of the knee, vttering words of prayer with hands stretcht-out, and eyes lift vp. Though some of these may be done to Princes, yet not with that purpose & affection of heart wherewith we do them to God. And it is this purpose of the heart that makes these outward actions religious worship. The outward actions may be performed in scorne, as they Math. 26. bowed to Christ. The Papists say, that Angels and Saints may be worshipped with religious worship, but yet not with the same that God is worshipped. Gods worship they call *λατρεία*, or worshippe. The Saints *δουλεία*, or seruice.

Math. 26.

Ans. 1. This distinction is a meere mockery, as if a woman giuing her body and affection to another man, should inuent one name for the giuing of

of her affections to her husband, another for giuing them to another.

2. *Latreia* signifies seruice to men, yea, cruell and base bondage, Deut. 28. 48. Leuit. 23. 7. in the translation of the Septuagints. And *Douleia* signifies seruice to God, Math 6. 22. Rom. 1. 7. and in many other places.

2
Deut. 28. 48.
Leuit. 23. 7.
Math. 6. 22.
Rom. 1. 7.

3. *Douleia* properly signifies an higher and stricker seruice then the other, for δουλος, comming of δου, to binde, signifies a bond-man, and *seruus* in latin, *quasi bello seruatus*, signifies such a seruant as was taken captiue in the warres. *Latreia* signifies the seruice of one hired for money. And therefore that place Leuit. 23. 7. *Ye shall doe no seruile worke*, the seauenty rendred παι ἑργον ἀγίου του κυρίου παιδεύετε, to preuent the fraud of the Iewes, that would haue hired others to worke. Therefore, as wittily our *Humphrey* speakes, worthily doe the Papists take *Douleia* to themselues, (*quia & duriter, & gratis seruiunt*) because they haue a hard and a rewardlesse seruice. As they were not hired of the Saints to serue them, so they are like to receiue no wages of them. Yet though this be the proper signification of *Latreia*, we deny not but that very fitly it is applied to diuine seruice, because it ought to be voluntary, as is the worke of him that is hired, and not constrained as is bond-slaues. But to leaue this difference of words, let vs see what reall difference they put betwixt the worship of God and Saints. *Bellarmino* defines diuine worship, that which is given to the person worshipped, as vnto the first beginning and last end. Now, saith he, so to worship any creature

3

Leuit. 23. 7.

is

is idolatry, and that is here forbidden. Belike then our Sauour falsely alleaged this place, to prooue that he might not worship Sathan. For Sathan did not desire to be worshipped, as the first beginning, and last end, but as one vnder God that had receiued that he had, of him.

Thus wee see how this text answers Sathans first temptation to outward idolatry. It answeres also in the latter clause, *And him onely shalt thou serue*; the second temptation to inward idolatrie, in the loue of honour and riches. God onely must be our master, not God and riches. Math. 6. Hee must haue all our heart and affections. Psal. 73. *whom haue I, o Lord in heauen, or in earth but thee?* And thus much of the *combate* betweene Christ and Sathan, the second maine head of this story.

The third followes. *The issue*, It is two-fold.

1. *The Devils departure. Then the Dewill left him.* Math. 4. 11.

2. *The Angels ministring.*

For the first. Out of it we learne.

1. That God will giue an issue to all the trials of his children, so that they shall not alwaies continue vpon them. 1 Cor. 10. 13. *There hath no temptation taken you but such as appertaine to man, and God is faithfull which will not suffer you to bee tempted aboue that you be able, but will euen giue the issue with the temptation, that ye may be able to beare it.*

2. We see heere in our Sauours practise, how true that of Iames is, Iam. 4. 7. *Resist the Dewill, and hee will flie from you.* A Coward inuites him. The more we giue place to him, the more he encroches.

The

The third
part, the issue
of Christs
temptations.

The first issue.

Doff. 1.
God will giue
an issue to the
trials of his
children.

Doff. 2.
Resistance of
Sathan puts
him to flight.

The way to bee rid of him, is not to yeeld to him. The reason is plaine. Relisting is more then a mans worke. When hee sees a man goe about to resist him, hee perceiues God is there, and therefore flies the presence of God. Where no resistance is, there hee perceiues the spirits absence, and so conceiues hope of easie victorie. Let vs then shew our spirits in resisting and fighting with Sathan. Here a word and a blow is the best. If the Deuill speake but the least word in temptation, draw presently vpon him, or thou emboldnest him.

Quest. How should I resist him?

Ans. 1. With Gods word, as here our Saviour did, seriously meditating on it, and by faith applying it to thy selfe. 2. With our owne words in prayer. *Amalek* cannot preuaile so long as *Moses* his hands are held vp. Resistance indeede is by faith, *whom resist stedfast in the faith*, 1 Pet. 5. 9. Now faith vses both the word and prayer. In resisting the iniuries offred vs by men, if wee reuenge them our selues, we complaine not; or if we complaine to Superiours, wee reuenge them not our selues. But here both must bee done. Wee must both resist him with blowes and violence, in striking at him with the sword of the spirit, the word of God, as also with complaints put against him to the Lord in our prayers.

S. Luke addes that he departed *for a season*, Luke 4. 13. which implies that though Sathan had receiued this terrible foile, and such a foile as might for euer hane put him out of all hope of victory, yet after a while againe, such was his malice, such his

The way to
resist Sathan.

1 Pet. 5. 9.

Doct.

Sathans malice is inuincible.

Math. 16. 22.
23.

Psal. 121. 4.

Luke 16. 26.

Reu. 12.

shamelesse and impudent importunitie, that hee would not for all this, rest: but would yet againe assault our Lord. It teaches vs then,

That which before hath also beene noted, Sathans inuincible malice and importunity. He himselfe was here ouercome, and yet not his malice; his temptations, yet not his impudencie. Who would haue thought that euer Sathan, put to so foule and shamefull a foile, durst euer haue peept out of his denne againe, and haue shewne his face any more? and yet his malice makes him both blind and restless. Wee finde him againe at our Sauour, Math. 16. 22. 23. where he vsed *Peter* as his stalking horse. If after such an inglorious foile given by the Sonne of God, who had thus trampled him in the mire vnder his feete, and so victoriously triumphed ouer him, his malice would yet serue him for new aduentures, what then will it doe, where he findes his repulse more gentle, and his denials more easie? Neuer must we hope for any truce with this aduersary. Though he haue the worst by neuer so much, yet will not his malice endure to heare of a peace, no not of a truce. As he neuer *slumbers nor sleepes that keepes Israel*, so neither hee that hates Israel. Neuer hope wee to be freed from Sathans molestations, till wee haue gotten that *great gulf*, Luk. 16. 26. betweene him and vs. Wee may sometimes haue somewhat more peaceable intermissions, hee may for a season forbear vs, but yet neither will those *seasons* bee long, for hee knowing his time to bee short, Reuel. 12. will be sure that those *seasons* shall not be ouer-long. And therefore our wisdome will

will be to redeeme these seasons, and if any rest bee giuen vs from his malice, to bee arming our selues against a new combate. Bee not too secure, thou maist as well thinke he will cease to be a Deuill, as cease to tempt.

The *second issue* is the Angels ministring. *And loe the Angels came and ministred vnto him.* They ministred either food to his hungry body, or comfort to his troubled soule, wearied with Sathans wicked temptation, or else they ministred triumphing at his victory. And this is set forth by way of admiration; *And behold the Angels*, &c. Him whom the Deuill so vilely vsed, the Angels doe seruice vnto.

Learne first,

1. The difference betwixt Christs temptations and ours. He had no helpe but his owne. The Angels came not to him to minister, till after the temptations were ended, but to vs they minister in the very act of temptation.

2. When we haue been abused by Sathans wicked instruments, God will send some of his to be in stead of ministring Angels to vs. So after *Shimeis* railing, and *Abshaloms* treacherie, the Lord raised vp many faithfull friends and comforters to *Dauid*. Though the rich man despised *Lazarus*, Luk. 16. yet the Angels despised not to carry his soule into heauen. Nay, God himselfe oftentimes, as I may say, ministers vnto his abused & oppressed Saints. Witnesse those many vnspeakeable comforts *ministred* vnto the hearts of the Martyrs in their prisons, at the stake, and in the fire. How may this comfort vs against the railings and scoffings of *Michall*? What

The second
issue.

Doct. 1.
The difference betwixt
Christs temptations and
ours.

Doct. 2.
God raiseth
vp comforters vnto his
seruants after
the abuses of
Sathans instruments.
Luk. 16.

though shee scoffe, yet *Dauid shall be honoured* of others, euen of those in whose eyes she desires hee might be despicable, 2. Sam. 6. 22.

2 Sam. 6. 22.
Doct. 3.
Nothing is
lost by wait-
ing on Gods
prouidence.

3 See how Gods prouidence is neuer wanting to those that make it their portion. Nothing is lost by waiting vpon Gods prouidence. If Christ had hearkened to sathan, to haue made bread of stones, and so out of a distrust in Gods prouidence had vnlawfully releued himselfe, hee would haue found it indeed *bread of stones*, euen like *Salomons* bread of deceit, full of *grauell*, it would haue been stony and grauelly stuffe to his conscience. If Christ had hearkened vnto Sathan, and had by that miracle serued himselfe, the Angells here had not serued him. Who would not waite vpon Gods prouidence, to be thus waited vpon by Gods Angels? Trust God in all thy straights, make *not bread of stones*, and rather then thou shalt want, God will send not onely Rauens to feed thee, as they did *Eliah*, 1 King. 17. 6. but an Angell to feede thee also, as hee did to the same *Eliah*, 1 Kin. 19. 5. 6. when we are not through distrust ouer-hasty to serue our selues, rather then faile the Angels shall serue vs. So well shall hee be serued, and so assuredly shall he be fed, that makes Gods prouidence his portion.

1 King. 17. 6.
1 King. 19. 5. 6.

FINIS.



Handwritten signature or text, possibly "Handwritten" or "Handwritten" with a flourish.

Handwritten musical notation on a grid, possibly a score or a list of notes.

